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# The Literary Digest

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## The Reviews.

### POLITICAL.

#### THE POSSIBILITIES OF DEMOCRACY.

F. W. GREY.

Westminster Review, London, June.

DEMOCRACY, so we have been told again and again, is "the manifest destiny of the civilized world." I believe, as do many wiser than I, in a destiny beyond "Democracy" as we know it, and regard "Popular Government," so called, as simply a phase in the ceaseless progress of humanity. But democracy, it is said, is not only the manifest and proximate destiny of civilization, but also of the "final end of ill," political, social, industrial. It is to banish poverty, inequality, injustice; to accomplish all those benefits for which men yearn so eagerly, so vainly hitherto.

Will it do so? Are all these blessings possibilities of democ-

racy? They may be for ought I know; but they have not yet proved so in the greatest republic the world has ever seen; the only one really worthy of the name. On the contrary, democracy has there developed, in one century, "possibilities" widely different from those so confidently prophesied by eager reformers. It is to some of these that I would draw attention.

In the great English Republic of the United States democracy has endured, more than a century, with every possible advantage of race, dwelling, and history. There, democracy has endured, democracy has triumphed, and yet there may be, even here, a future beyond this enduring and triumphant democracy. There are, even here, limits to what it can accomplish.

It is strong, popular, united. It has outlived the most terrible civil war the world has ever seen. It has absorbed, and is absorbing, thousands of foreigners every month. But the "negro problem" remains unsolved in spite of citizenship and Constitutional Amendments. The House of Representatives has decreed the exclusion of the Chinese, as an "impossible" element in American civilization. But swarms of foreigners land almost unchecked, and bring poverty, disease, and a lowering of wages in their train.

The "Sovereign People" may be strong enough to crush anarchy as it crushed civil war, but it cannot crush poverty; cannot check its cruel tyranny. It stands between the starving mob and the irresponsible "combines," with the negro, waiting till his turn shall come. Truly there are limits to the possibilities of democracy.

Unlimited immigration is a pressing, if not a dangerous, problem in the United States to-day. The employer demands "cheap labor," the workman a "fair day's wage." The employer opposes restriction of immigration, the workman clamors for it, and has succeeded in passing the "Contract Labor Law," which the employer contrives to evade. "Popular Government" must be popular; the "employer" has his "rights" as well as the "workman."

The question merits closer study. The manufacturer—who is the principal employer—enters as a rule into a "combine" with others like himself, thereby controlling enormous wealth. "Professional politicians," the "d-d necessity" of Democracy, are poorly paid; ergo, they can hardly be blamed for becoming "paid advocates of party measures." One party passes "Protection" in the interests of "American industries," the other party endeavors to secure "free silver" for the "masses of the people"; but neither party attempts seriously to limit the excessive immigration which lowers wages far more than it cheapens production—except to the manufacturer—and brings in so many more to share the "free silver"—when they can get it.

A large percentage of immigrants are utterly ignorant, and still more are fearfully poor. The ignorant become the powerful agents of the professional politicians and their "manufacturer" employers, the poor ones swell the mass of poverty in New York and other large cities, and help to lower wages. How awful that poverty is, few have any conception.

This is only the border-land, as it were, of poverty in the Great Republic. The farmers of the United States, the class on whom of all others, the true prosperity of the country depends, are practically ruined. With land of their own, climate of all kinds, railways, and Protection, they have been clamoring for sweeping changes in their favor. The mortgage indebtedness of American farmers was, in 1890, £690,000,000. This "can never be paid, and is so hopeless, that no honest broker would invest anyone's money in Western mortgages." (*Arena*, August, 1890, p. 292.) So that in matter of immigra-



tion and of farms and farming, the capabilities of democracy would seem to be limited.

For all the evils existent in American democracy—apart from those *inevitable* to humanity—there is one prime cause,—efficient, adequate, far-reaching, possibly insurmountable—“plutocracy,” the unlimited power of irresponsible, corporate wealth. If the powers of democracy are limited and clearly defined, that of plutocracy is limitless and indefinite, and therefore all the more formidable. The power of plutocracy, like that of the professional politicians who serve it so faithfully—for adequate pay—rests ultimately upon *unrestricted immigration*.

These, then, are the “possibilities of democracy,” and some, at least, of its limits. It is strong, popular, united, and enduring; it has had a full century of experience. Plutocracy, poverty, political corruption, the race problem, and labor difficulties, are the darker tendencies of American democracy. Which will prevail, who can tell?

#### THE SITUATION IN ITALY.

EX-PRIME MINISTER CRISPI.

*North American Review, New York, July.*

THE unfavorable state of affairs in Italy is more a matter of right and wrong handling than of economic weakness. The financial disorder is temporary, and due rather to the methods heretofore used in the management of taxation than to the exigencies of the State. The Triple Alliance is not the cause of our armament, which, indeed, hardly suffices for the defense of the Nation.

The establishment of the unity of Italy was greeted in the new world with sympathy. The reappearance of a nation that had been disunited for fourteen centuries was naturally an object of sentimental regard and not of jealousy, especially for America, which owed its discovery to two Italians.

When Italy had been freed from its despots, it lacked many of the absolute requirements of modern civilization: ports, roads, railways, telegraphs, army, and navy—all were lacking in the new kingdom, and Parliament had to provide for everything. Is it then to be wondered at that Italy's financial condition was greatly affected by this state of things, and that both the expenses and the income of the State should have been in process of increase since 1861 until the present time? The tax-paying Italian pays more now than he did in 1860, but he produces more, and he partakes of all those advantages that were previously lacking. Citizens have submitted to great sacrifices for the regained fatherland, and thus expiated the past.

Italy has on her boundaries two military powers of first rank, Austria and France, which more than once have sought to dominate her. The Alps, our natural boundary, are, both in the east and west, open to an easy invasion. We have to watch 2,424 kilometres of sea-coast, and protect two islands, the largest in the Mediterranean; while we must defend our seas against insidious designs of all possible enemies.

France, in time of peace, maintains 510,000 soldiers, and can, in case of war, mobilize 3,060,000. She has a fleet of 587 ships to put in line of battle, and 70 other vessels under construction.

Austria, too, is powerful. She has an army of 318,000 men on a peace-footing, and can increase it to 1,900,000 in case of war. She can send to sea 91 ships, although she should not require them, the Adriatic being narrow and not altogether her own.

The American Union, fortunately, has nothing to fear from European nations, and nothing from its neighbors. Your people can, therefore, scarcely appreciate the dangers threatening us, but may calmly discuss the question which sooner or later we shall have to solve.

No one can determine the day when war will break out.

There is, however, every indication that it is inevitable; and I do not see a single Government in Europe strong enough to prevent it. The defeats of 1870, causing an unforgotten hatred, are preparing the hour of revenge. This feeling in not against Germany alone, but against those nations that did not then hasten to the aid of France. Garibaldi's valiant march, after Sedan, to the defense of the new Republic, did not reconcile France with Italy.

The Franco-Russian alliance is a danger to the liberty of Europe. France sought and obtained this alliance, not for the benefit of other nationalities, but for their detriment. If these two allies should be victorious, the equilibrium of the old world would be destroyed, and the nations would feel the consequences. France will rue a victory of the Russian armies in the East, and sooner or later will be obliged, in the interests of civilization, to fight her ally of to-day.

The results would be equally grave in case France should suffer defeat. Having lost Alsace and Lorraine in 1870, she would, after a disastrous war, be so broken as to be unable to rise again.

It is well known that the war of 1870 excited distrust and fear, and led to extraordinary armaments even in neutral States. Italy did not complete hers until 1882—before King Humbert had allied himself with the two central empires—and the regulations of national defense were not decreed until July, 1884. The Ministry of War was authorized, a year later, to expend the extraordinary sum of \$212,000,000. Part of this remained over as a balance, as is seen by the law of December, 1888. Between 1876 and 1885 the arsenals were properly supplied. All this was done solely for defense, and not for a war of aggression. This will be evident on comparing the expenses of our army and navy with those of other European nations. In 1888-89, the most burdensome year for the army, the military expenses amounted to 18 francs per head, while they were 20 in Germany, 21 in England, and 25 in France.

Italy is even less armed, in proportion to population, than the Helvetic Republic. Switzerland—a neutral State, guaranteed by all the governments of Europe, inaccessible, owing to its mountains—can mobilize 200,000 men, and can be levied whenever the defense of its territory should demand it. Switzerland has a population of 3,000,000, and Italy, with a population of 31,500,000, should, therefore, have 4,200,000 soldiers. But Italy can mobilize only 1,200,000 men—scarcely one-fifth of the number that the three Powers on her frontier can place in the field.

These figures prove that the armaments in Italy are not excessive, that they are for the defense of the country, and that they have no connection with the Triple Alliance. If Italy freed herself from the ties of this Alliance she would need to maintain a more powerful army and navy than at present. For Italy has to be prepared not only for possible foreign enemies, but for internal foes. In the Capital of the Kingdom we have the Pope, the pretendant to temporal power, who would lend all his means to the success of that Power which should attack the young kingdom.

It is not true that in consequence of the Alliance, and since 1882, the taxes have been increased in Italy for the purpose of providing for armaments. Not a single new tax has been decreed by Parliament during the last ten years; on the contrary some taxes have been abolished. The financial disorder—which is by no means so grave as has been represented—is of an economical character, and originated in a faulty method of distributing taxation.

Such a deficit as ours is not so grave as to justify alarm. A people of thirty-one millions has the power, if it is willing, to find the way out of these difficulties. The Kingdom of Italy has had financial disorders twelve times as great, and settled them without the world noticing it. Even to-day no one would have noticed them, if a certain journalism had not, for political ends, been anxious to throw discredit upon our future.



## THE SITUATION IN CENTRAL ASIA.

ARMINIUS VAMBÉRY.

*Nineteenth Century, London, July.*

IN order to counteract the steadily aggressive policy of Russia, and at the same time to baffle the crafty intentions of the rulers of Afghanistan, an advance of the English outposts from the South was absolutely necessary. Whatever may be talked about the merits and demerits of the imperial policy of Lord Salisbury, there is no doubt that during his government the northwestern frontier of India has considerably increased in strength and security, and very little is wanting to make it a firm wall of defense to the Indian Empire. It is idle to disguise the great trouble and cost involved in the measure; but the movements of England had to correspond with the advance of her rival; and the wedge driven by Russia into the north-eastern confines of Persia, through the annexation of the district on the Upper-Murghab and on the Heirud, had unavoidably necessitated the English occupation of Beluchistan and the advance to the gates of Kandahar.

If it is impossible for England to stop here; and to lay down the mark of her final frontier, we must seek the reason in the ill-hidden designs of Russia upon Khorasan. The advance of that power from Ashkabad to Meshed is, up to the present, only of a moral bearing, and to some extent also of economic importance; but who would deny the fact that she has already undermined the ground in all directions? The population of that outlying province of the Shah of Persia, noted for being a fertile soil of rebellion against the central power in Teheran, has been won over to Russian influence by gratitude to the Czar, by whom they were delivered from the former horrible plague of Turcoman raids. As matters stand to-day the Khorasanees will be easily brought under Russian influence in course of time. The communication between Meshed and Ashkabad is rapidly increasing. Russian wares have long ago outrivalled the English in the chief cities of northern Iran, and should Russia proceed at a later period to extend her sway over the said province, indispensable to her as a granary and as a shelter against any flank attack, she is almost sure of success. In a march upon Herat, or to the Helmund, Khorasan will form the chief station on the road toward the South as was the case in bygone times. Nearly all the invaders of India set out for their conquest only after having acquired a firm hold in Khorasan.

It is in order to secure a position which corresponds to the standing of Russia, in and near Khorasan, that England will be sooner or later compelled to round off the present frontier between Beluchistan and Eastern Persia, in order to get such a footing in Sistan, as will enable her to counteract and threaten any Russian movement either from Ashkabad or from Dushakh towards Meshed. At first glance this would seem to be an encroachment on the territory of the Shah of Persia; but such a step would be by no means exclusively for English advantage; it would be preëminently for the security of Persia, and nominally for Khorasan, the most precious jewel in the crown of Iran. Strategically it would complete the whole border-line from the sea to the southern limits of Khorasan more satisfactorily than previous measures in that direction, and, by uniting Sistan to the Indian Ocean by rail, and by garrisoning one or two points beyond Lash-Djuvain, Russia could be checkmated, not only in her designs upon Meshed and Herat, but also in her intended advance toward the Persian Gulf. Finally, Sistan ought to be on the line of overland railway communication which would render it better suited than Merv for the emporium of the trade of inner Asia.

Similar reasons speak in favor of pushing the frontier of British influence from Cashmere in a northern direction *via* Gilgit, Hunga, and Nagar, to a point where Russian advances must be brought to a standstill. The Yanoff-Younghusband

incident is an effective lesson for England, as to what she must be prepared for from the insidious plans of her rival, even in such outlying and inaccessible regions as the Pamir. The policy carried out by Colonel Durand has happily put an end to Russian schemes in that direction.

Many events might possibly disturb the present apparent good understanding and hasten the collision of the rival parties. The death of Ameer Abdurrahman, the present ruler of Afghanistan, now sixty-four years old, would inevitably overthrow the political edifice he has reared, and to which he has lent a certain amount of solidity by means of his iron rule. Indeed it would very likely crumble to ruins, if the two neighbors would not interfere to arrest the threatening catastrophe. If both were equally animated by a desire for its maintenance, all fear of future complications would be removed but this is not the case. The hospitality given to Ishak Khan, the rebel cousin of the Ameer, supports our apprehensions; and if it be alleged that England follows a similar course by protecting and subsidizing Eyub Khan and other Afghan refugees in India, we may plainly answer: *Si duo faciunt idem, non est idem.*

The grandiloquent proposal of Skobeleff to march *a la Timour* to the Indus, and expel the English from the peninsula by a hard blow delivered in front, is growing obsolete. With the aid of the scientific frontier, completed through the position in Sistan, England will have made perfect her means of defense against the attack of Russia in front. As to the prospects of fomenting a mutiny in the rear of the English army of defense, I am glad to say that here, too, a great change has taken place for the better.

## TAXATION IN JAPAN.

GARRETT DROPPERS.

*Quarterly Journal of Economics, Boston, July.*

DURING the entire feudal period of Japan, the taxes of the people were paid in kind, and mainly in the form of rice. The proportion of the crop thus paid as rent or taxes varied with the customs of each province, or the humors of the feudal lord, but they were generally about three-fifths of the total crop.

With these revenues the feudal nobility supported large retinues of retainers (*samuria*) and officials. The average income of the richer lords, or *daimyos*, was about \$400,000; a few enjoyed incomes ranging up to \$700,000.

Three years after the restoration of the Imperial House, the whole feudal system was abolished. The feudal lords that abdicated were compensated for their loss of rent by government bonds, which, with other pensions resulting from the political revolution, formed the nucleus of the existing national debt.

As soon as it was seen that payment of the land-tax in kind was impracticable under the new system (1873), the land was assessed for taxation, and a new era was introduced. The annual rental was fixed at 3 per cent. of the capital value. This was found too high, and subsequently (1877) the rate was reduced to 2½ per cent. There are some inequalities in valuation, but the people generally are averse to the burden of a reassessment.

This land-tax is by far the most important source of revenue in Japan generally yielding about 40,000,000 *yen*\* out of a total of 75,000,000 *yen*. The tax amounts to about 25 per cent. and in some cases to 30 or 35 per cent. of the net crop, and its reduction to 2 per cent. is striven for by the representatives of the farming class.

There is no disposition on the part of legislators to burden the farmer; but Japan having been barred by treaty from

\* The "*yen*" is a silver coin 416 grains Troy and 900 fine. At present price of silver worth about 78½ cents gold.

HOBACE WALLER.

If there are sources of revenue yet untouched, it is doubtful if the Government would dare to utilize them. The general sentiment of the country is in favor of retrenchment. Japan has far too much administrative machinery. The Government service, already congested, attracts nearly all the young men of talent, and the policy of the Government tends to foster this ambition. Thus individual enterprise lacks energy, and, though Japan shows wonderful progress in many ways, still, in material development, she lags far behind Western nations.

There is a singular characteristic amongst all the African races which is never sufficiently kept in view by those who busy themselves with the people, whether it be in order to take aid to them or to draw from them advantage and profit, and it is this: the African has a fascination for brutal tyranny. Whether this be part of the old inheritance from Ham, it is part and parcel of your African, and visible enough to those who study him. Just as bees in their singular ways can raise up queens to order out of the common stock, so is it always possible, as occasion requires, for these unfortunate nations to evolve from their midst kings whose very thrones depend upon their activity in working a spell day and night, which may be called a "swiftness to shed blood." Strange as it may be to say so, there is but one conclusion to come to—look where you will in Africa—and it is this: the people like this, sort of thing! But whether it is right to let this sort of thing go on in the 19th Century, and close to our doors, is a different



matter. Some think not. What is more, they are prepared to back their opinions with their purses. One result is that you have the other half of Uganda's trouble before you. There is the savage's infatuation for being ruled by a strong hand. Well, then, in the name of all that is merciful, turn it to good account. Place a strong, but kind, hand over him; introduce just laws, and rigorously enforce them. Substitute upright judgment for the witch-doctor and the executioner's evergleaming chopper, and you may rest well assured that England—represented either by the chartered Company or the individual—has been true to the trust imposed upon her as a regenerative heaven.

It is not always that missionaries can sever themselves entirely from political surroundings in Africa. It is not always right to stand aside and hold your tongue when blood flows like water, and the wail of the about-to-be slaughtered is in the air day and night. The position of the missionary in Africa is totally different from what it is in India and China for instance; but folks won't see it in that light. The consequence is that men on the spot are apt to devise special means to meet special needs, and my own hope is that this common-sense view will yet prevail.

[The writer, reviewing recent events in Uganda, severely criticises the methods of the French Jesuits, and insists that upon them rests the responsibility for sanguinary conflicts. He charges the Jesuits with "encouraging the slave-trade to a vast extent," and hints that one of the natural consequences of Roman Catholic propagandizing in Uganda is to cultivate French interests there and bring about serious international complications.]

## SOCIOLOGICAL.

### THE VICAR OF CHRIST IN HIS RELATION TO CIVIL SOCIETY.

REVEREND WILLIAM HUMPHREY.

*Month, London, June.*

#### IV.

THE Vicar of Christ has right to complete personal immunity, that is, to exemption from the jurisdiction of every civil ruler. This belongs to him by Divine law, since it is essential to the free exercise of that supreme religious authority which is vested in him by Divine institution.

If the Vicar of Christ had not been exempt by Divine law, he could not have exempted himself by a law of his own. There is nothing, however, to prevent the Vicar of Christ making a law by which he authoritatively declares his already existing exemption by Divine law, and by which he lays down the religious penalties which will be incurred by all who should interfere with the right which God has given him. This is the effect of the ecclesiastical laws, which add the sanction of ecclesiastical penalties to the Divine law of his immunity from all civil jurisdiction.

When civil rulers have similarly lent the sanction of their civil laws to this Divine law, it amounts to an undertaking not only to abstain from all invasion of this Divine right, but to support and defend it by all physical means at their command. Such civil laws have the true idea of laws, so far as the subjects of these rulers are concerned, whom they can compel by means of those laws, and the penalties which they attach to the transgression of them, to respect the Divine law which they thus embody in their civil code. They do not create the right which they recognize as already existing, and as Divine, when they fulfill their duty as Christian princes by legislating in support of the Church of Christ.

In Pagan countries where Christ is not known, the rights of His Vicar cannot be recognized, and are liable to be hindered. This was the case in the first centuries before the conversion

of civil rulers to Christianity. Actual immunity from civil jurisdiction was not then enjoyed by the Vicar of Christ, but it was his from the beginning by Divine right.

The immunity of a supreme religious ruler is essential to the very idea of a Universal Church. Every member of a world-wide society has the same right to be unhindered, and free to be ruled immediately by its supreme ruler, as that ruler has to his unhindered freedom in ruling everyone of his subjects. The freedom of the Church of Christ is bound up with the freedom of the Vicar of Christ.

This freedom must be stable, and not dependent on the changeable will of man.

The Vicar of Christ might enjoy freedom under a pious prince, but he would have no guarantee for its continuance. Moreover, if he had his habitual dwelling in the territory of some prince, he might come to be regarded as a subject of that prince, and his immunity from civil jurisdiction as a concession only. In the minds of other rulers, too, on whom he laid his commands, his partiality might be liable to suspicion, especially if, in the course of his duty, he had to prescribe a course of conduct distasteful to them. There is only one way, in which his independence of all jurisdiction of any civil power can be put at once on a stable basis, and beyond suspicion, and that is his territorial isolation, with possession of civil principedom, and recognition of him as a sovereign prince by other civil rulers.

The right of the Vicar of Christ to civil principedom is distinct from his other right to dominion over territories which he has lawfully acquired. When he is deprived of these territories he is robbed of his property; but when he is deprived of his civil principedom, he is divested of his personal independence and civil freedom.

This is no mere national question to be determined by the interests of one nation. It is of cosmopolitan concern, a matter in which all nations have a vested interest.

Throughout all the centuries of conflict between the Roman Pontiffs and the rulers of the world, one characteristic is common to all those who have occupied the Chair of St. Peter, that is the abiding consciousness that he is the Vicar of Jesus Christ, and that, therefore, it is not within his power to surrender one single right which has been entrusted to him. The *non possumus* of the Pontiff is the clearest expression of the plenitude of his power.

Given that Jesus is the Christ, the Incarnate Son of the living God, and that He has associated and morally identified His Vicar with Himself, need we wonder at the tale that history has to tell of the final issue of every attack made by princes on the Roman Pontiffs?

### SOCIALISM IN GERMANY.

FRIEDRICH ENGELS.

*Samtiden, Bergen, May.*

#### II.

A WAR will change everything, and a war may be precipitated any moment. What war at this moment would mean, everybody knows. France and Russia on one side, Germany, Austria, and, perhaps, Italy on the other. The socialists of these three countries would have to fight against one another, and what would become of the German Social Democracy?

Germany—thanks to Bismarck—has committed a great error. The violent annexation of Alsace-Lorraine has made reconciliation with France an impossibility, and thrown the office of arbiter of peace and war into the hands of Russia. If the hordes of the Czar came to Germany, they would not bring freedom, but slavery; not development, but devastation; not progress, but putrefaction. Hand in hand with Russia France cannot bring Germany the least freedom; a French

general who would talk about a republican Germany, would be the laughing-stock of Europe and America. France would be forced to deny the whole of its past revolutionary history, and would ultimately be compelled to allow a Bismarckian empire to become the champion of Western progress against Oriental barbarism.

Behind the official Germany stands the socialistic Germany, that party to whom the future belongs. As soon as it attains power it must, and will, make good the injustice its predecessors have done against other nations. It will prepare for the reestablishment of that Poland the French bourgeois betrayed; it will give North-Schleswig and Alsace-Lorraine an opportunity to settle their own destinies. These questions will be solved in the near future, and in a natural way, if Germany be left to itself. A socialistic France and a socialistic Germany can have no Alsace-Lorraine question between them; it will be settled in no time. The thing is to have patience, say ten years. Why should not the proletaires of these two provinces have patience to wait? The proletaires of France, England, and Germany are patiently waiting for their liberty. Must their impatience deliver a whole continent to the knout of the Czar? Is the gain worth such a stake?

When the war comes, Germany and France will be the field of campaign. These two countries will have to bear the burdens of the war and its devastations. On account of its geographical position and its economic condition, Russia is protected against the devastating consequences of a series of defeats. Russia, official Russia, can only gain by so terrible a war. In any case, as the political situation is at present, one can bet ten to one, that when the first gun is fired on the Vistula the French armies will march towards the Rhine. At that moment Germany will be fighting for its existence. Both in the East and in the West it consists of foreign-speaking provinces. If crushed, it will lose to Russia Old Prussia and the Polish provinces, to Denmark all of Schleswig, to France all the western Rhine provinces. Even if France would refuse it, Russia would compel it, because Russia needs a perpetual bone of contention, an incessant jealousy between Germany and France. If these two countries could become reconciled, it would be the end of Russian supremacy. A dismembered Germany would be unable to solve the problems, which the historical development throws into its hands. If forced down to the position, which Napoleon assigned it after Tilsit, it could only keep itself alive by preparing for a new war for the recovery of its conditions of life. In the meantime it would be a mere tool in the hands of the Czar, who would waste no opportunity to use it against France. Under such circumstances what would become of the Social-Democratic party? This one thing is sure, neither the Czar, nor the French bourgeois republicans, nor the German Government would miss any opportunity to suppress the only party which to them all is "the enemy." We have seen how Thiers and Bismarck have shaken hands over the communistic Paris's ruins; we should next see how the Czar, Carnot, and Caprivi—or their successors—would embrace each other over the dead body of the German Social Democracy. But the German Social Democracy has in thirty years of uninterrupted conflict and warfare built itself up to a party like none other in the world and occupies now a position, which in a short time will give it the most important political power. Socialistic Germany occupies in the international labor movement the foremost, the most honored, and the most responsible position; it must, therefore, defend its position against all and any attacks. If the Russians conquer Germany, what is, therefore, the duty of the German soldier? In the name of the European revolution they are bound to hold all the conquered positions and not to capitulate to any enemy, exterior or interior. And that they can only do by fighting Russia and her allies to the utter most. If the French Republic places itself in the Czar's service, the German Socialists must fight the Republic, however much it may be against their

desire. If Carnot's soldiers step on German soil, we will greet them with the words of the Marseillaise:

Quoi, ces cohortes étrangères  
Feraient la loi dans nos foyers!

Peace will give victory to the German Socialists in about ten years. War may give it victory in two or three years, or ruin for twenty. We German Socialists hope for peace. No Socialist, of what nation so ever, can hope for victory for the present German Government, or for the French Republic, or for the Czar; it would mean despotism for Europe. The Socialists of all countries, therefore, wish for peace.

#### CRIMINALITY AMONG WOMEN.

LUDWIG FULD.

*Westermann's Monats-Hefte, Braunschweig, July.*

AS psychology in general has much to learn from the study of crime, so the psychology of woman will be much advanced by the study of criminality among women. Thought and feeling nowhere exhibit themselves so clearly as in criminal acts; the whole nature is exhibited to us free from the restraints of civilization. The dry, ponderous statistics of crime present to the practical psychologist a mass of valuable materials, and it is much to be regretted that it has hitherto been used to such a small extent only. The psychologist who devotes himself to the careful study of crime will find occasion to modify many of his preconceived views, and we may perhaps count on awakening the reader's interest by the presentation of some traits of feminine criminal-psychology, which tend to throw a clear light on the female criminal.

The participation of woman in criminal acts varies considerably in different countries, but in all countries the number of female criminals is very much below that of male criminals. In Germany, for example, the convictions show 100 men for every 19 women. In Austria the proportion of convicted women is only 14.8 per 100 men; in France and England the proportion is 20 to 100. There are differences in national laws and social customs which prevent our drawing precisely reliable conclusions from these figures, but they at any rate serve to show that there are differences. In countries in which the woman has to leave her home to take part in the struggle for existence, the proportion of women criminals is always larger than in those countries in which the woman's rôle is a purely domestic one. This explains the fact, that in Italy the percentage of woman criminals is less than in other States; it serves, too, to explain that other fact, that in Saxony the proportion of convicted woman criminals is greater than in any other part of the Empire.

It has always been a matter of dispute among criminal statisticians, whether the comparatively small proportion of criminal convictions of women is due to their higher moral sense, or to other natural or social causes. The almost universal conclusion is that the plea of a higher moral sense is out of the question, and that the comparatively small number of female convictions is essentially the result of social conditions. Woman's restriction to domestic life, her non-participation in politics, her fewer opportunities and temptations, and, finally, her want of physical strength are the chief causes of the comparative freedom of the sex from participation in crime. Whenever social conditions become unfavorable for women, the percentage of women criminals increases. Wherever the woman has to take part in the bread-winning and to compete with man in the struggle for existence, the disparity rapidly diminishes.

Participation in the struggle for existence does not operate favorably on woman; her powers of resistance are not strong enough to withstand the temptations and dangers of her position victoriously, when principle and self-interest are opposed; and it may be safely concluded that, if woman were subjected to precisely the same conditions as man, she would



contribute more than her full complement to the statistics of crime. Once embarked on the downward course, woman glides rapidly to its close, she sinks deeper and deeper; and the number of woman criminals capable of redemption and of social regeneration is extremely small. In spite of the comparatively small number of female convictions, there is no very great disparity in the actual numbers of male and female habitual criminals.

The figures of criminal statistics should, however, be not only counted, they must be weighed also; and to estimate the problem fairly it is necessary to take account of the offenses in which women participate. We gather, then, from the German official statistics, that the majority of offenses for which women are convicted, are against person and property, there being but few convictions for offenses against the State or public order. A close investigation shows that the greater number of offenses of which women are convicted, are among the more grievous, while as regards the most grievous offenses against life, the number of women concerned is actually greater than that of men.

The offenses against life of which women are guilty, consist for the most part of the murder of children and family connections, near or remote. This fact alone constitutes a very decisive reply to the widely promulgated view that the altruistic sentiment is more highly developed in woman than in man. This view is confirmed neither by statistics nor by history. On the contrary, they both afford irrefragible evidence that woman outstrips man in utter want of feeling, and in the revolting nature of her crimes. We need only refer, in evidence, to the first French Revolution and the Paris Commune. In the absence of feeling during the perpetration of murder, in cold-blooded thoughtfulness in concealing the traces, in lying and deceit after the deed, woman far exceeds man; and rarely, indeed, are the motives of men-murderers so demoniac as those of women-murderers.

In all countries we find that women of the higher classes are rarely guilty of criminal offenses. There is some difference in this respect among men, but it does not reach anything like the intensity that it does between the women. Unfavorable material conditions contribute much more readily to woman's fall than to man's. To guard her integrity woman requires a certain secure position. Want and misery, poverty and privation, easily plunge her into that abyss, at whose entrance stands the fateful words: "*Lasciate ogni speranza.*"

#### THE GERMAN LIFE.

*Dresdner Wochenblätter für Kunst und Leben, Dresden, July.*

IT cannot be denied that, as a result of the materialism of the age, conscience has been suppressed, weakened, or absolutely stilled. People smoke, drink, seek excitement, allow themselves not a moment for calm reflection, only that they may silence its voice. Before there can be any reform of the national life, the conscience must be aroused and strengthened; it must be quickened until its voice rises superior to the incessant clamor for immediate gratification. We must fly from the distractions of the great city that we may retire into ourselves, and hear the voice of God within us, speaking through our conscience. It is conscience that dictates what we should do, and what we should leave undone. It urges us to improvement; it urges us to progress; it urges us to rise superior ourselves; it urges us to the establishment of higher ideals, and to strain for their attainment. It goes, therefore, hand in hand with idealism. In fact, idealism is nothing more than conscientiousness. Where conscience asserts itself, there is an ideal. The idealist never allows his conscience to be stilled, and the conscience informs the ideal.

Idealism, like truth and conscientiousness, are at the basis of the German character. The Germans are a nation of idealists; at least in so far as they are loyal and conscientious.

Among the Latin races idealism is mere enthusiasm, the outcome rather of a sanguine temperament than of conscience. But the old Greeks were idealists. Of that the writings of Homer as well as of Sophocles afford ample testimony. The Greeks and Germans were in fact nurtured at the same breast.

Faith, too, is intimately associated with idealism; at least in so far as faith harmonizes with conscience. Christ was an idealist. All reformers are idealists. They do not consider what the world is, but what it should be. The ideal is the standard of their conduct. As P. de Lagarde says: "Only those who pursue the ideal, find God."

The idealist does not accept existing conditions as necessary, because they are; he studies them only that he may remedy them, that he may replace them with the best possible conditions. The ideal is, then, far removed from the actual; it stands indeed in opposition to the real. There the world in idea; here the world in reality. The idealist is subjective; the reality is subordinated to his idea. Idealism goes along with subjectivity, individualism and decentralization; realism with materialism, objectivity, schematism and centralization; with utilitarianism, doctrinaireism, egoism, indifferentism, eclecticism, and numerous other isms in its train.

Idealism is, however, not a merely national characteristic. It is a characteristic of humanity at large, the trait which distinguishes man from the beast. All spiritual progress among the nations is due to an awakening of the ideal, to the setting up of new standards to which existing conditions do not conform, and to the effort to modify conditions into conformity with the ideal. The world cannot exist without progress, and the progress of humanity consists in the realization of preconceived ideals. It is written "man shall not live by bread alone."

Youth is essentially the period of idealism. The youth has life before him; the future is his; he dwells on its glorious possibilities, and naturally aims to remove all obstacles to their realization. And yet, it must be confessed, the youth of this age are not ideal. At least it seems so. Ideals of distinction in the beer-saloon, of worldly position, advancement, wealth, rank, title, are no true ideals. Such measure of idealism as doctrinaireism and competition leaves to our youth, is drowned in wine or poisoned with tobacco. As a general rule the idealism of our youth evaporates in the smoke of the first cigar. They simply follow the example they find in vogue. Their nature impels them to try their powers in the arena in which all the world are competing. Their aims are materialistic; can this be otherwise? If the father regards the foaming cup as his highest gratification, can the son be an idealist?

The nineteenth century is the age of the railway, the telegraph, of technical science, and of man's greatest triumphs over material nature; but in the rush of material progress, spiritual ideals have been neglected.

What, then, are the fruits of materialism which the world, and the Germans with the rest, are pursuing so keenly? In the first place, materialism exhibits itself as atheism, as godlessness. The highest ideal is God, and where this is wanting there is atheism and materialism. But God is goodness. In the absence therefore of belief in God, there can be no belief in a Divine standard of right, no belief in a moral ideal, no belief in morality itself. And with faith and morality gone, and life devoted to the pursuit of material gain and animal gratification, there is nothing in man's spiritual nature to distinguish him from the beasts. With the sacrifice of the ideal, man simply rushes from one gratification to another that he may thereby occupy his time and stifle his conscience. The upper ten thousand, with the means of gratification at command, are content to stifle their consciences; the masses, wanting the means, become socialists. The Nation has lost its ideals, its religion, its moral standards, and seeks to fill the void by Social Democracy.

## PARISIAN WOMEN.

[The well-known Parisian journalist, *Hugues le Roux*, was recently interviewed in Copenhagen by Julia Meyn for "Kvinden og Samfundet." The following digest is from a report in "Nordlyset," New York, July.]

WHAT in particular distinguishes the Parisian woman from other women is her good humor and clear head. She knows how to use her gifts, no less in society than in business. She is often the real leader and director of the affairs which carry the husband's name, while *Monsieur* travels about, giving orders, making purchases, cashing checks, visiting factories, etc., *Madame* sits in the *magasin* and holds all the threads of the business in her hand. She has often that *prevoyance* which is usually credited to the husband, and his firmness and courage united with feminine tact and quick perception. At home, as mother and wife, she shows the same admirable qualities. An excellent type of a Parisian woman as wife, is "Madame Roumestan" in Alphonse Daudet's "Numa Roumestan." Much has been said and written about this novel. Many guesses have been made as to who is Numa. I will tell you the truth. Observe, that the book is dedicated to the author's wife. That's a confession, but also a praise of her. In moments of repentance, Daudet has looked thus upon himself, the hot-headed, violent, and unsteady Southerner, who uses strong language, which, however, means nothing, but, nevertheless, needs forgiveness from time to time. Rosalie Roumestan is Madame Daudet. How clearly she is drawn in few and light lines; yet how Parisian, elegant, firm, and tactful, with a clear and rational view of life. Many bubbles of illusions are burst, but she has preserved her fine sense of justice and her motherly forbearance with him, the big child.

Another Parisian has Daudet painted in the "Nabob," Aline, "bonne maman," as they call her at home; that young girl of twenty, who plays the mother's part so admirably and so easily, showing the Parisian woman's sure and firm hold upon the things of life. Still another Parisian is the little workwoman, Désirée Delabelle. How life-like she appears before us! Her story is sad, but she herself is not sad; she has the Parisian woman's ability to look lightly upon the misery of existence.

The happy and even temper, the good humor, and easy view of misery have set their stamp upon Parisian life, and I believe, that is the reason why foreigners like us so much. In Paris we smile more than other people do. Observe us in the streets, everywhere, and you will see it. Two acquaintances meet in the street, they exchange a few words and part with a smile, not because anything funny has been said, but because it is their nature.

Much of this good humor we derive from natural causes. Our country is well located. The Spaniards and the Italians easily grow lazy because of the heat; the English and Germans grow tired and heavy on account of the fiercer conflicts of life, and the "struggle for existence." We live between both extremes, and need not many provisions, nor do we easily get worn out. The amount of meat a Dane eats would suffice three Frenchmen, and four of us would get enough out of one Englishman's dinner.

I spoke of Daudet's female types, let me now speak of those of Zola. Zola has lost ground lately because he is heavy, gloomy, and dark, traits not in our national character. Some time ago we had begun to think, that Feuillet was rather stale and oldish, but since we have begun to grow tired of Zola, we read him again. His women, like those of Bourget, belong to the aristocracy. But the aristocracy have left Paris for their country-places. Their places have been taken by the "Money-aristocracy," vulgar and low, and in no wise Parisian. Look at their names in the daily papers and you readily recognize their Russian, German, and American nationality. If novelists must portray them, their readers must be warned not to consider them Parisian or French.

We no more educate our girls in convents. We find that a girl who has grown up under the mother's care is better fitted for life. Imperceptibly she learns many practical things at home, such, for instance, as to look at the cook's accounts. If she came direct from the convent, the husband would have had to do it.

## EDUCATION, LITERATURE, ART.

## BACON vs. SHAKESPEARE.

EDWIN REED.

PART I.

*Arena, Boston, July.*

WE may say of improbabilities, as we do of evils, choose the least. It is antecedently improbable that the Shakespeare plays, for which the whole domain of human knowledge was laid under contribution, were written by William Shakespeare, for he was uneducated.

It is also antecedently improbable that Francis Bacon, whose name for nearly three hundred years has been a synonym for all that is philosophical and profound, who was so great in another and widely different field of labor that he gave a new direction for all future time to the course of human thought, was the author of them.

And yet, to one or the other of these two men must we give our suffrage for the crowning honors of humanity.

## THE AUTHOR OF THE SHAKESPEARE PLAYS.

It is universally conceded that the author of the Shakespeare plays was the greatest genius of his age, and, with nearly equal unanimity, that he was a man of profound and varied scholarship.

1. He was a linguist, many of the plays being based on Greek, Spanish, and Italian productions which had not then been translated into English. Latin and French were seemingly as familiar to him as a mother tongue. It is thus apparent that not less than five foreign languages, living and dead, were included in his repertory.

LATIN.—The *Comedy of Errors* was founded upon *Menachmi* of Plautus, a comic poet, who wrote about 200 B. C. The first translation of the Latin work into English, so far as known, was made in 1595, subsequently to the appearance of the Shakespeare play, and without any resemblance to it "in any peculiarity of language, of names, or of any other matter, however slight."—*Verplanck*.

His frequent use of Latin derivatives in their radical sense shows a somewhat thoughtful and observant study of that language.—*Richard Grant White*.

He knew Latin, we need not doubt, as well as any other man of his time.—*Stapfer*.

GREEK.—*Timon of Athens* was drawn partly from Plutarch, and partly from Lucian, the latter not having been translated into English earlier than 1638 (White) fifteen years after the publication of the play.

Helena's pathetic lament in *Midsummer Night's Dream* (III., 2) had its prototype in an untranslated Greek poem by St. Gregory of Nazéanzus, published at Venice in 1504.—*Gibbons*.

ITALIAN.—An Italian novel by Giraldi Cenchio, first printed in 1565, furnished the incidents for the story of *Othello*. The author of the play "read it probably in the original, for no English translation of his lines is known."—*Gervinus*.

FRENCH.—An entire scene and parts of others in *Henry V.* are in French.

Plowden's French Commentaries, containing the case of *Hales vs. Petit*, which was satirized by the grave-diggers, were first translated into English more than half a century after *Hamlet* was written.

Gervinus, one of the ablest of Shakespearean critics, calls attention to two of the comedies in which Latin, French, Spanish, and Italian words and sentences abound, and suggests desire on the author's part to exhibit in them his knowledge of foreign languages.

2. He had intimate acquaintance with ancient and modern literature, numerous authors from the age of Homer down to his own being drawn upon for illustration and imagery in the composition of these works.

The writer was a classical scholar.—*Nathaniel Holmes*.

The *carey* plays exhibit the poet not far removed from school and its pursuits.—*Gervinus*.

A mind fresh from academic studies.—*Richard Grant White*.



The early plays mark the productions of a fresh collegian.—*Charles and Mary Cowden Clarke.*

3. He was a jurist.

He possessed "A deep technical knowledge of the law," and an easy familiarity with "Some of the most abstruse proceedings in English jurisprudence." He exhibits remarkable fondness for legal phrases, and "Whenever he indulges this propensity, he uniformly lays down good law."—*Lord Chief Justice Campbell.*

Among these [legal terms], there are some which few but a lawyer would, and some even which none but a lawyer could, have written.—*Franklin Fiske Heard.*

4. He was a philosopher.

In the constructing of Shakespeare's dramas, there is an understanding manifested equal to that in Bacon's *Novum Organum*.—*Carlyle.*

The wisest of men, as the greatest of poets.—*Walter Savage Landor.*

WILLIAM SHAKESPEARE.

1. The family of William Shakespeare was grossly illiterate. His father and mother made their signatures with a cross. His daughter, Judith, at the age of twenty-seven, could not write her name. The little we know of his own youth and early manhood affords presumptive proof of the strongest kind that he was uneducated.

2. The Shakespeare family had no settled or uniform method of spelling their name. More than thirty different forms have been found among their papers, on their tombstones, and in contemporaneous public records. How William himself wrote it, it is impossible to say; according to Dr. Johnson each time differently in the three signatures to his will.

3. Shakespeare's handwriting, of which we have five specimens in his signatures to legal documents, was not only almost illegible, but singularly uncultivated and grotesque, wholly at variance with the description given of the MSS. of the plays in the preface to the folio edition of 1623. The editorial encomium was in these words:

His mind and hand went together; and what he thought he uttered with that *easiness* that we have scarce received from him a blot in his papers.

4. No letter written by him has come down to us, and but one addressed to him. An inspection of his autograph is alone sufficient to explain the paucity of his correspondence, if not its absolute non-existence.

5. In the dedication of the *Venus and Adonis*, published in 1593, Shakespeare calls that poem the first heir of his invention. The *Venus and Adonis* is a product of the highest culture. It is prefixed with a Latin quotation from Ovid, and is written throughout in the purest, most elegant, and scholarly English of that day. Is it possible that in a town where only six of nineteen aldermen and Burgesses could write their names, and where, outside of the schools and churches, not a half dozen books were to be found—is it possible that in such a town a lad of twenty composed this classical epic?

6. It is believed that Shakespeare went to London at the age of 21 to 23, sometime between 1585 and 1587. *Hamlet* was produced not later than 1589. To assume that the unlettered young man, William Shakespeare, was the author of this wonderful play, would seem to involve a miracle.

7. The end of his career was as remarkable as the beginning. During his twenty-five years' residence in London, he, according to popular belief, wrote thirty-seven dramas, one hundred and fifty-four sonnets, and two or three minor poems, besides accumulating in active business a fortune estimated at £1,000 per annum. Such mental fecundity was never seen before or since. In 1610, at the age of 45, he retired from London and passed the remainder of his days among his old neighbors in Stratford, loaning money and brewing beer for sale. His intellectual life seems to have terminated as abruptly as it had begun. He seems to have had no care for

his reputation as an author, or for the productions bearing his name. Some of these were still in MSS., unknown even to the stage, and not given to the public till thirteen years after his retirement. Such indifference to the children of his brain and so complete a seclusion in the prime of his manhood from the refinements of life present a picture, not only painful to contemplate, but stultifying human nature.

8. Our surprises do not cease with his death. On the heavy stone slab that marks his grave in the old church at Stratford, visitors read the following inscription:

Good friend, for Jesus' sake forbear  
To dig the dust enclosed here:  
Blest be the man that spares these stones,  
And curst be he who moves my bones.

These lines are evidently his own, for the imprecation contained in them prevented his wife, who survived him, being laid at rest by his side.

9. Shakespeare made no mention of any literary property in his will; though one-half of all his works, including the immortal dramas of *Macbeth*, *Tempest*, and *Julius Caesar* were unpublished, and some of them even unknown, at the time of his death.

10. So far as we know, Shakespeare never claimed the authorship of the plays. He permitted his name to be used on the title-page of books that we know he did not write. His reticence on the subject is a presumptive proof of his integrity and honor.

11. The references to William Shakespeare, direct and indirect, in contemporaneous literature (1592-1616) have been carefully collated and published. They number 125; 120 referring to him as a reputed author, or to his works, and five to him as a man. Among these last, Robert Green denounces Shakespeare as an imposter; Henry Chettle disclaims the honor of a personal acquaintance; John Manningham makes him the hero of an amour; and Thomas Heywood is indignant because two of his own poems had been published by a piratical printer as Shakespeare's. Excepting Ben Johnson and official records, these obscure writers tell us all we know of Shakespeare, the man. Not a word, not the remotest hint of a transcendent genius, or, indeed, of any literary ability whatever.

THE MUSIC OF RUSSIA.

E. BURNHAM LEWIS.

*Music, Chicago, July.*

FAR back in the dim past when the Russians were "pygmies in knowledge, but giants in faith," the Epic songs had their birth. For nearly ten centuries they have been handed down by oral tradition, preserved through the two hundred and fifty years of dreary servitude to the Mongols, and cherished as a sacred inheritance from father to son. As character is influenced by the physical formation of a country, so unquestionably are its primitive arts, and the art of Music is no exception to this rule. The monotony and length of the old epics are counterparts of the physical geography of Russia, and to make the comparison the stronger, the minor key in which most of them are sung, corresponds to the general dreariness of that vast territory. Nothing more monotonous can be imagined than the few measures repeated again and again until the end of the song is reached, or the weary singer stops to rest. The air is usually composed of two divisions, so to speak. The first is recitative in character, and the fundamental note of the scale recurs as many times as there are syllables in the words to be sung, except the last two of the line, which end in two prolonged notes. The second division is, properly speaking, the musical phrase. This is elaborated, and in every development bears the impress of the melancholy dominating the entire melody. Sometimes the sentiment of sadness or agony, becoming more acute, is expressed by a sob or a cry, utterly

beyond the compass of any scale. The principal phrase is repeated after each verse or paragraph on the kobza to relieve the tension occasioned by the stirring events narrated in the musical poems. The words of the old songs are full of diminutives and terms of endearment, so frequently used in the poetry of half-civilized nations, which, appealing to the affections, draws you to it as to a child who has come to you with its little joys and sorrows, never questioning your interest in them. Listen to the solicitude expressed by the old minstrel for his kobza, his companion from boyhood. His last thought as he is dying is for it, as if it were a living thing soon to be left alone:

"Oh, my Kobza, my faithful friend, my bandura so beautifully painted, what will become of thee?

Shall I burn thee and scatter thy ashes to the winds,  
Or shall I leave thee here on this hill?

When the rebellious winds whistle over the steppes

They make the chords vibrate, and give forth their sad plaintive sounds.

It may be, the Cossacks who ride by, will hasten to thee.

Perchance thy moans will strike their ear, and by thee they will again be led to the spot."

The fact that this is one of the most popular songs of the Ukraine speaks volumes for the loving reverence in which the sentiment of the old poems is still held.

The Kobza resembles the mandolin, but is much smaller than that instrument. Its sound is extremely sweet and soft. In many of the stringed instruments a peculiarity of tone is obtained by the use of silk chords, reinforced by iron wires. Through the Ukraine the old epic songs are known as "Doumas," in opposition to the "Bylinas" of Great Russia. From the primitive simplicity of these old tunes so much has been evolved that it is but the seed which, having been fostered by the intellectual development of the people, has slowly expanded into the folk-song, the church music, and the modern opera. The uncultivated taste is satisfied with short and simple melodies, within the compass of a few notes, and is not wearied by continuous repetition. To melody is added harmony, and the dance-rhythm and song-form open a field of music, in the cultivation of which none have been more successful than the Russians. No country, not even Germany, has a larger collection of these bewitching folk-songs. Their principal musical characteristic is the minor key.

In the Russian we find a mingling of ferocity and gentleness, of excitement and monotonous calm, with radical changes in tempo and rhythm. The use of the old Greek modes, the Lydian and Dorian, the augmented second, the melodic minor, and the unusual harmonies ending suddenly in unison, affect the ear as some faces of uncommon type affect the eye, holding us by a nameless fascination that compels investigation. What Mr. Lang has said of the words is equally applicable to the music. "The whole soul of the peasant class breathes in their burdens, as the great sea resounds in the shells cast upon the shores." Songs that are the very heart-cries of this simple people, who, with natures stunted by oppression, persistently make the best of life by turning their faces towards the sun—the sun that rarely warms, and whose light only serves to make more conspicuous the desolation of their surroundings. Yet these peasants have songs and dances for every occasion of rejoicing and sorrow.

The people have migrated as a whole, not as individuals. For this reason the original character of their songs has been preserved, and very little affected by the influence of other nations. The songs of Great Russia are usually gay and bright, while those of Little Russia are marked by a tenderness and sweetness which more than compensates for the lack of gaiety. Some of the later Russian composers have written songs so entirely in the spirit of those dear to the people that it is difficult to distinguish between the earlier and later productions, and many of them have been accepted as national

melodies. The balalaika, an instrument of Tartar origin, resembling the three-stringed lute, is to be found in almost every peasant hut in Little Russia. This is the musical country, *par excellence*, of the North. Once under Polish dominion, it has inherited the refining influence of its rulers. The inartistic crudities of Great Russia are here toned down, and harmonize better with the æsthetic tastes of its more southern neighbors. Great Russia looks down upon this more cultured portion of the vast empire, as sentimental and effeminate, but as true sentiment and noble womanhood have ever been an inspiration to mankind, let us congratulate Little Russia upon possessing the characteristics which may in time effect a liberty of conscience, and freedom of thought and action.

MONTAIGNE.

ARTHUR TILLEY.

*Macmillan's Magazine, London, July.*

MONTAIGNE, though he hardly yields to Rabelais in his admiration for the ancient writers, and though he often accepts their statements as regards matters of fact with considerable credulity, is not dominated by them in matters of opinion. The sole criterion by which he tests every principle, every custom, every tradition, is his own good sense. And this is none the less true because he quotes the ancient writers, especially his favorites, Plutarch and Seneca, at every turn, and not only quotes from them but pillages them without acknowledgment, taking, as he quaintly says, here a leg and there a wing. For he does not go to them for opinions, but only for illustrations of opinions which he has already formed for himself.

Montaigne is not only an original thinker in the sense that he forms his opinions for himself, instead of accepting without examination those of others; he is also original in the sense that he does not accept traditional opinions. A long-established usage, a doctrine consecrated by the thought of centuries has no weight with him, unless he has tested it for himself. And to this testing he brings a mind singularly free from prejudices whether of education or nationality. He is as thoroughly cosmopolitan as an encyclopædist of the 18th Century. "I count all men my compatriots, and embrace a Pole as willingly as a Frenchman, subordinating the bonds of nationality to those which are universal and common to all." One prejudice, however, Montaigne had: he liked to pose as a *grand seigneur*. He presented an escutcheon of his arms to the bath-house at Bagni di Lucca, and he prided himself on writing illegibly. As a matter of fact this nobility was neither ancient nor splendid. His great-grandfather, Ramon Eyguem, was a merchant and a simple *bourgeois* of Bordeaux. The estate of Montaigne had only been in his family a hundred years, having been bought by his grandfather.

His good sense is a point to be noticed, because it is one of the chief cause of his popularity, especially in England. A man may be a thinker of absolute originality, he may have emancipated himself completely from the influence of tradition, but he may be a madman. Or, without being a madman he may be so entirely destitute of good sense that his opinions fall to the ground unheeded and bear no fruit, he may disbelieve in the theory of gravity, or question the roundness of the earth. Take the case of a man who has had considerable influence, take Rousseau. No one ever more completely set tradition at defiance. He attacked not only this or that opinion, but civilization in general. The burden of the *Contrat Social* and of *Emile* is that civilization is a mistake. Coming as it did at a peculiar crisis in the development of thought in France, and set off as it was by the charm of a novel and entrancing style, Rousseau's teaching was widely accepted as a new gospel; but at the present day it is for the most part regarded by robust and sober thinkers as the ravings of a wild



idealist. The reason is that Rousseau though a brilliant romancer had no common sense. But it was just this common sense, or good sense, as perhaps it is better to call it, that especially distinguished Montaigne. He cared for facts and not for theories; he was a practical and not a logical philosopher; he prescribed not for Utopia but for the world as he found it. It is this quality of good sense, this regard for the limits imposed upon speculation by the phenomena of social life, that has endeared him to Englishmen of all ages. From his own day to ours, from Shakespeare to Landor, there is hardly a man who has left a name in letters or public affairs who was not familiar with his writings and loved them.

In England, Montaigne was welcomed with hardly less interest than in France. Florio's translation, published in 1603, was doubtless the result rather than the cause of his popularity. Bacon quotes him by name in his first essay (first published in the edition of 1625), and though nothing can be more different from the brilliant garrulity of the French essayist than the austere conciseness of the English one, it is reasonably certain that but for Montaigne Bacon's essays would never have been written.

But the most interesting question in this connection is the relationship of Shakespeare to Montaigne. Indeed a book has been published to show that Shakespeare wrote "Hamlet" in order to avert, from his countrymen, the blighting influence of Montaigne's philosophy; and that the character of Hamlet is a close copy of Montaigne. As might be expected the author of this ingenious theory finds many parallels between the two writers which an unprejudiced mind would fail to recognize. But some of his instances are indisputable.

It should be noticed that in all the instances in which the parallelism is of words as well as of thought, the passage in "Hamlet" does not occur in the first quarto, but only in the second quarto, published in 1604, the year after Florio's translation. But Shakespeare was doubtless well acquainted with Montaigne's book, having read it either in the original or in the translation while still in manuscript. It is also not improbable that in creating the character of Hamlet, he may have thought of the man who says of himself: "The uncertainty of my judgment is in most occurrences so signally balanced that I would willingly commit it to the decision of chance and the dice." But of one thing at least we may be sure, that in no sort of way was "Hamlet" intended to be a refutation of Montaigne. To Shakespeare, Montaigne's book must have been supremely interesting as a revelation of character; and that is after all its chief interest for us.

#### PUBLIC-SCHOOL EXTENSIONS.

*Social Economist, New York, July.*

A REPUBLIC whose welfare depends upon the training of the mass of its citizens, cannot begin too early to look after that training. Our present public-school system has done its part so well that we have courage to propose an enlargement of its provisions at both ends. The measure to be discussed here is the extension of the Kindergarten system to public schools. The need and value of the Kindergarten has made itself felt wherever it has been introduced. All children above a certain grade of poverty are sent to it, as a means, at once, of passing their time and leading them into much primary knowledge under the stimulus of well-devised games. The success reached by this method has already given the lie to that old and much-thrummed proverb, "There is no royal road to learning," by proving that there is such a road—the road of nature, which leads to knowledge of such sort as entirely escaped those who whipped their children along the old highway of dull repetition. Now, since the Republic is deeply concerned that all its children should have the best attainable start in life, and since, as a matter of fact, those who have least at home are those who need most of the public, and since

nothing can be costlier for the Republic than a large lower class of ill-taught and unresourceful citizens, would it not be wise, as a measure of mere public economy, to provide for our children in their earliest youth places of instruction adapted to tender years? In Kindergartens, the public, through its teachers, would seize upon the infant mind in its first and most impressionable years of growth; would teach it order, system, cleanliness, the habit of attention—the most important of intelligent habits, and give it such an introduction to the world of knowledge as would make that world seem attractive forever after. The future citizen would thus be placed in a genial relation to the world of his time, and removed from the narrow, and often, illiterate surroundings of his home, into a new and higher world of customs and thoughts.

So far as the child herself is concerned, the gain would be immense, and the lower its parents are in the social scale, the greater would be the child's gain. The mere removal, for a few hours daily, from squalid and overcrowded rooms to a well-aired and comfortable apartment, from the company of an overworked and irritable parent, to the supervision of a well-dressed and even-tempered teacher, would be a new stimulus to improvement. The fact that the child would be washed and brushed-up to present a respectable appearance alone would act as a powerful factor towards improvement. The chance for associating with other children in interesting games and pastimes, under such oversight as would prevent any mischief from arising, would still further enhance the value of this discipline. In such companionship, the influence of the best is sure to be stronger than that of the worst. Constant urging on the part of the teachers towards the better, produces an unconscious habit of looking for the better, which is invaluable. Restraints of evil impulses, bad tempers, bad manners, bad words, low instincts, tends to cut them short before they have a chance to imbed themselves in tissue, and become constitutional.

That our present public-school system is too wholly intellectual in its results is in a great measure chargeable to the fact that we do not get hold of children at a sufficiently early age; they are left to form bad habits at ages when most habits are formed and fixed, and our later education therefore can do but little to change the basis of character, and give the right bend to the growing twig. The infant is as wax to be molded into any desired shape; the child of seven is already a half-determined creature, whom one may develop but not transform. We should begin younger; we should take it in the protoplasmic stage before it is hardened to gristle. Character starts early, and we should be up betimes to start with it. Maxims and instruction can do little to change it when once confirmed; but a discipline in good habits and a training to amiable behavior at the outset, such as Kindergartens furnish by the very nature of their methods, will sink deep and last long. When a child has learned to dislike being dirty or having soiled clothes, it is already on the way to much virtue. When it has learned to love knowledge about things, as the methods of such schools so generally incite it to do, it has already lifted its head above many of the lower temptations of evil. When it has learned to play with other children in a sweet-tempered and self-forgetful manner, it has already acquired the first requisites of good citizenship, and for living on good terms with fellow-creatures anywhere.

Besides all this, one should consider the escape from misery and squalor on the part of tender little creatures during several hours of the day. Moreover, the child is a world of activity, of questions, of curiosities, of aimless desires. Half the wretchedness of children is brought about by the failure of society to provide for the gratification of their impulses and requirements; and if they grow up discontented, grumbling, and dismal, it is partly the result of their neglected childhood, which gave them a habit of unhappiness in their early years.

And especially it is true that by no other means could the

Republic extend its influence and renovating power so easily and deeply into the families of foreigners, who are now seeking our shores in such numbers. What could be more effective and penetrating than that their nurslings should come under the influence of our native-born at once?—should be thrown where they would be sure to learn our language as natives, and our ways of thought as "to the manor born."

Here is our true field; on this measure hinges the future welfare of the Republic.

## SCIENCE AND PHILOSOPHY.

### DARWINISM AND ANTI-DARWINISM.

*Theologisches Literaturblatt, Leipzig, No. 23, 1892.*

THE Darwinism of the last generation has built such a high wall between its advocates and Protagonists, to which class the great majority of the Naturalists of the present time belong, and the representatives of the Scriptural and conservative type of theology, that the efforts to effect a compromise or harmony between the Naturalists and the believers in Revelation have almost been abandoned. The theologians, on their part, regard as incurable the enthusiastic disciples of Darwin, Spencer, Haeckel, and others, who have found in the purely mechanical theory of natural development the solution of the world enigma; while, the Darwinian school, on its part, ignores the positive Christian views, and considers these views as remnants of a type of thought and a stage of culture fast dying. When Social-Democracy or Anarchy, as the natural consequence of the Naturalism of the times, raise their heads, the new school does not indeed approve of these movements, but at the same time does not strongly combat them. The claim is constantly put forth that, in the place of the old dogmas and the Church, we need the "religions of the Naturalist and Scientist." The question whether this new gospel, with its proclamation that all things have come into existence as they are by a purely natural and mechanical process, is as certain and fixed a fact as its heralds proclaim, is no longer regarded as an open problem by the majority of its advocates. The new doctrine is welcomed because it more effectually than its predecessors can dispense with the Creator in many thoughts and theories.

Where this faith has taken root, especially if in connection with it a strong negative fanaticism has been developed, it is indeed impossible to come to an understanding with a positive Christian conception of matter. Indeed, if the Darwinian theory and interpretation were the sure and final results of scientific investigation, then there would be an endless conflict and war between science and religion. In reality, however, matters do not stand thus, and the sanguine certainties of the Darwinian theorists are not accepted by many of the most prominent scientists of the age. Nearly every year, at the meetings of the International European Congress of Scientists, the learned president of that body, Dr. Virchow, of Berlin, raises his voice in protest against the superficial claim that a development theory is actually a development fact, and this protest finds a ready echo in the circles of many of the German biologists and ethnologists; and, notwithstanding the strong influence exerted by the "natural historian of creation (*natürliche Schöpfungshistoriker*), of Jena, as Professor Haeckel is called by his followers, the generation of anti-Haeckel men has by no means died out. Their firm rejection of the famous "fundamental law of biogenesis" and natural selection, and their substitution of a better law for the development of organisms, are characteristic phenomena of the modern annals of science.

Recent data and facts go to show that younger scientists are following the footsteps of a Kölliker Askenasy and others in their opposition to the Darwinian hypotheses of development. The recent work of the Privat Docent of Zoölogy in Göttingen,

Dr. Otto Hamann, entitled "*Entwickelungslehre und Darwinismus*," is a significant evidence of this. He is the recognized authority in his departments, and his methods are purely scientific and deductive. He first investigates the Darwinian hypotheses in the domain of Palæontology, and finds that while there is a great variety of forms of animal life, there is none that furnishes a connecting link between, or transition step from, one class to the other. The embryological data tell the same story, and, contrary to the teachings of Haeckel, claiming the identity of the forms of the eggs of the lower and higher orders of animals, it appears that the changes through which the egg passes to its full stage of development affords no evidences as to its descent. It is impossible, with anything like a certainty, to conclude anything from the stages through which the embryo passes, in reference to its ancestors. The morphological data also show that there are no evidences or proofs for the Darwinian claim that one type has developed out of another. Advancing one step further, and proceeding from zoölogy to anthropology, it appears that the origin of man, too, cannot be explained from a Darwinian basis. In anthropogenesis the fact of a development of organisms by steps or stages (*Sprungweise oder heterogene Entwicklung*) must be maintained, unfolding as a result of inner causes of development, not mechanical causes, and in this way the development ideas of a Baer, Fechner, Snell, and Kölliker are corroborated. The principles of a Natural Selection, or a Survival of the Fittest is not in harmony with facts, and concrete examples show that the theory of a development of a higher species out of a lower cannot stand the test of facts. Baer is correct when he says, "If the sources of nature did not proceed from a unity (*Einheit*), if they were not adjusted to each other, they could not possibly produce anything harmonious or abiding. This unity is beyond doubt the same which man feels and knows before he has investigated nature, and the uniform and limitless character of which he expresses by the name and word 'God.'"

### FUTURE ELECTRICAL DEVELOPMENT.

PROFESSOR ELIHU THOMSON.

*New England Magazine, Boston, July.*

AS a swift messenger, as a conveyor of intelligence, electricity has, in the telegraph, been familiarly known for about half a century. So far as appears from the present outlook future telegraphic progress promises no great revolutions. It may be remarked here, however, that electricians are not without some hope that signalling or telegraphing for moderate distances, without wires, and even through dense fog, may be an accomplished fact soon. Had we the means of obtaining electric oscillations of several millions per second, or waves similar to light-waves, but of vastly lower rate of vibration, it might be possible by suitable reflectors to cause them to be carried, a mile or so through a fog, and to recognize their presence by instruments constructed for the purpose. Signalling without wires is no new proposal. The fact is, however, the essential means are not yet forthcoming.

In telephonic transmission, the past few years have permitted us to witness extensions from communication over restricted areas and moderate distances to hundreds of miles between cities, an achievement which must count as one of the wonders of the century. Can we, however, anticipate such an extension of the power of the telephone that we shall sometime use an ocean cable for the conveyance of speech between distant countries? To answer this question in the negative would be to set limits to the capacity of the human intellect; nevertheless, there are difficulties in sight which could hardly be met without the introduction of other grave difficulties, the solution of which is not easy to foresee.

The idea of utilizing the electric current for lighting, long preceded the invention of the telephone, and many notable



efforts were long ago made in the field of electric lighting; but it was not until the birth of the telephone that electric lighting came into public favor. It only needed inventive genius, to adapt the information already accumulated. Many difficult problems had to be worked out, but it is an actual fact that the groundwork for the development of the art of lighting by the electric arc and by incandescence had been laid many years before practical application was given to it. What shall we say of the future of an art which in the past ten years has so firmly rooted itself as a factor in our civilization? Can we predict for it a proportionate expansion in the future? Will electric light replace gas and kerosene oil for lighting purposes? These are questions which naturally suggest themselves, and which can be answered only in a general way, because the advent of some new discovery may change the whole face of matters. The cost of electricity for lighting depends on the cost of power, and considerable economy is to be looked for in the transmission and conversion of natural forces like Niagara. In obtaining power from fuel by means of steam-engines, upwards of 90 per cent. is wasted in unused heat; while dynamos of two or three hundred horse-power capacity can be made which will work up to 94 or 95 per cent. efficiency. There will be a further loss in transmission say ten per cent. for ten or fifteen miles, and a similar loss will attend its reconversion into mechanical power, and even here we have about 80 horse-power recovered for every hundred expended. If we could devise some means of burning fuel with economy; if the waste could be kept down to even 40 or 50 per cent. of the energy value of coal, electricity would become the almost universal agent in the production as well as in the transmission of power. Even as it is, the success of electric railways, notably in Boston, renders it by no means improbable that the steam locomotive will be replaced by the electric locomotive when the conditions are such as to warrant it. Water powers may thus be rendered available for the operation of railroads, such as skirt along rivers having a sufficient fall.

Among the comparatively recent applications of electricity is that of electric metal-working, including the welding, shaping, and forging of metal-pieces subjected to heating by the passage of large currents of electricity. A number of electrical plants are also in operation for refining metals on a large scale. This industry is akin to the older one of electro-depositing, or plating from baths, and involves the same principles. In the aluminium industry especially, electricity has been used with very considerable economy; and other little known metals, equally difficult of extraction by chemical means, may yet submit to electrical treatment and prove of considerable economic importance. Electric current is, so to speak, the most powerful chemical agent in existence; it is already employed in this direction, and is destined to be applied on a larger and larger scale. Even in the process of tanning hides it is claimed that an electrical current passed through the vats hastens the process to a remarkable degree.

Akin to the use of electricity in furthering chemical operation are the recently reported experiments on passing currents through the soil in which plants were growing. The reported results are that plants so treated developed much more rapidly than others similarly placed, but not subjected to the current.

And if electricity be found useful in favoring the growth of plants, may it not also be found useful in destroying insect pests. It appears quite feasible to make a netting with a warp of fine metal wire and a weft of silk threads so that it would electrocute a fly or mosquito, or any insect alighting on it. To go further, it may even be possible so to apply electricity as to render it destructive of disease microbes.

But it is difficult to prophesy in a field in which developments are so rapid. What is talked of to-day is accomplished to-morrow. Enough has been seen of present progress to show that the industry founded thereon is destined to become one of the most gigantic in the world.

## MENTAL IMAGERY.

ALFRED PINET.

*Fortnightly Review, London, July.*

### I.

WHAT takes place in our mind when we think? In other words, what is thought? The question seems at first sight very difficult to answer, for thought is an internal phenomena impossible to take hold of, to touch, and to measure. Nevertheless contemporary psychologists have succeeded by different means, of which some are highly ingenious, in studying, in its every detail the mechanism of human thought.

The method made use of by the earlier psychologists is well known under the name of introspection. It was practiced with considerable intelligence by the Scotch school, and prior to them by Hobbes, Locke, Berkeley, and Hume. To this day, too, it is the method of numerous philosophers who are unable or unwilling to institute regular experiments. The method consists in analysing one's own interior processes of thought. By this method these early English thinkers learned one most interesting fact, since amply confirmed, but now interpreted in a somewhat different sense, viz., that thought is comparable to vision. According to these philosophers, thought would seem to consist in the reproduction of a visual act. But, while there is a great deal of truth in this view, the conclusions from it are not entirely exact. In studying only their own mental processes they overlooked the fact that individuals differ as much in their modes of thought as in physical characteristics; and came to regard as general, certain phenomena which in reality were peculiar to themselves.

Modern psychology, dating from the eminent French psychologist, M. Taine, has arrived at much more ample and diversified results. M. Taine distinguishes between ideas and images, and shows that the idea is only an abstract image. His definition of the image is "a spontaneously recurring sensation, which in general is less vivid and less precise than the sensation properly so called."

In order to arrive at this conclusion M. Taine did not solely employ the method of introspection. Instead of being content with the study of his own sensations, he looked about him and carefully inquired into cases of remarkably developed memory among, more especially, mental calculators, chess-players, and persons subject to hallucinations. Referring to chess-champions who play long and complicated games when blindfolded, M. Taine says:

It is clear that, at each move, the image of the chess-board, with every piece upon it, is reflected in their mind as in a mirror. Thus they can calculate the consequences of their moves with no more difficulty than if the board were before them.

Such examples tend to show that the idea, or image, is the substitute of the visual sensation. The close connection between image and sensation becomes still more plainly visible in cases where the person affected cannot distinguish one from the other, and takes the image for reality. This is what takes place in hallucinations, which can be explained only by the extraordinary intensity of images previously impressed upon the mind. In the normal mind, the image is always more or less vague and feeble, and when one recalls an image of an absent, or past, scene there is no difficulty in recognizing that it constitutes only an internal condition or image. In the case of those who suffer from optical delusions, the mental presentment, though of the same nature as in a normally constituted mind, has infinitely more intensity. It acts as a sensation, is projected, as it were, and thus becomes a reality for the patient. These facts have led M. Taine to the seemingly paradoxical conclusion that "Perception is an act of hallucinatory nature." By this, the famous French philosopher means that whenever we imagine we perceive the exterior world, we are only feeding

on an interior simulacrum. M. Taine, however, adds, and rightly, that perception, although hallucinatory, is yet, in one respect, real and true; it differs from ordinary hallucination by reason of the correspondence which exists between the internal simulacrum and the exterior reality.

Mr. Francis Galton, pursuing his investigations on the same lines, but by the aid of statistics, found that the capacity to "visualize" varies greatly, and that men with scientific habits of mind have, as a rule, less tendency to visualize than others.

The question of mental imagery, once brought to the point attained by the remarkable researches of M. Taine and Mr. Galton, advanced but little for some years. The study of hypnotism again revived it.

## RELIGIOUS.

### THE VEDAS, THEIR ORIGIN AND WORTH.

KARL FERDINAND JOHANSSON.

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#### I.

THE study of Sanscrit and its literature, in the West, dates from 1784; but it was Colebrooke who, in 1805, told Europe, for the first time, what the Rig Veda was. Not until 1830 did Europe see a "specimen" of it. The more scientific study of it began with Burnouf, the Frenchman, R. von Roth, the German, and Max Müller. The latter published the Rig Veda, 1849-75, but Aufrecht had published one in 1861-63. The real creator of Rig Vedic studies is Roth. He, with Bœhtlingh, published the famous St. Petersburg Sanscrit dictionary, 1852-75.

Under the name of Sayanan there is in India a commentary and paraphrase of the Rig Veda from about 1350 A.D. Naturally this was first appealed to as a help to the study and explanation of the Rig Veda, particularly because it was believed that this commentary rested upon an uninterrupted tradition about the original songs, their authors, methods, etc. H. H. Wilson made his translation upon that basis; but Roth proved to the *savants* that there was no historic continuity between the Vedic times and the Hindu commentaries. Only on second hand and as collateral evidence these might be consulted.

Nevertheless, little by little, a school has grown up which again falls back upon Hindu commentaries, reasoning that they are Indian after all, and full of specific Indian notions, and forms of culture. The Rig Veda, they show, contains the rudiments of many forms and ceremonies, which are later further elaborated in Hinduism. The difference between the two is not so great as claimed. Haug was the first defender of this method, but Ludwig's great work on the Rig Veda, translation and commentary, was of greatest significance. He admits that certain words are lost in later forms, but he shows also that the Rig Veda times have similar notions, morally and religiously, to the later Vedic literature. The Frenchman, A. Bergaigne, has come to almost the same ideas as Ludwig, but in a different way and without paying any attention to Sayana or any other Hindu commentary. Bergaigne maintains, too, that the Rig Veda is far from being an immediate expression of natural religion; that it is a product of a far progressed theological speculation and an artistic form of rhetorical figures and ornaments, much like the hieratic literatures of other people. He considers the Vedic hymns as liturgical productions fitting special and particular religious acts of sacrifice, etc., and that they presuppose a well developed priestly hierarchy; in fact, they are the expressions of a priest-religion.

Most of the younger scholars occupy a middle position

between Roth, Ludwig, and Bergaigne, for instance, Windisch (Leipzig), E. Kuhn (Munich), Pischel (Halle), Geldner (Berlin), Oldenberg (Kiel), Hillebrandt (Breslau), etc. It might be said that they stand nearest Ludwig and Bergaigne.

The Hindus call all that literature, which they consider of divine origin, *Veda*, and it is to them the source of all Brahminical religious notions. More particularly, it is the name of four large collections of hymns, the Rig, Sama, Yajur, and Atharva. Of these the Rig (Rigveda-samhita), consists of 1,017 (or possibly of 1,028) hymns, divided into ten books (mandala). How, when, and where did they originate?

The Hindus migrated into India in several divisions. At least two such are certain. The earlier one led to the colonization of the territory around the lower course of the Ganges and the Jumuna by the so-called Kosalas and Videhas, people not strictly belonging to the time of the origin of the Brahminical religion, but rather to the later Buddhism. Another, and later, migration settled on the upper course of the Ganges and Jumuna, they are the prominent Kurus and Panchalas, the real people of Brahminism. A part of the Vedic hymns were composed at this time or just when this latter migration rested in East Cabulistan and Punjab, and fought their way through opposing people. Hence we locate the hymns more definitely on the upper course of the Indus. The hymns themselves bear testimony to it. Other hymns, however, prove that they were composed on the upper course of the Ganges and Jumuna. When did this take place? We know definitely that most of the Rig Veda hymns existed 1,500 years before Christ, perhaps 2,000, and it is our task to guess from the hymns themselves the period of their origin. Reasoning from the names of authors occurring in the hymns, and from events mentioned, we may chronologically arrange the hymns in groups as follows: The first group and period comprises the time when the Hindus separated from the other Aryans till the time of war with other nations during their migrations, for instance, to the "ten-kings-battle," which was an historic event of greatest significance for India's oldest history, and is still remembered. I am sure, that religious poetry existed as a well-developed art before the separation of the Indians and the Iranians; and I am confident that during the time immediately after the separation religious hymn poetry also flourished. Some hymn or other of the Rig Veda hails from this time, but we cannot prove it absolutely. The second group and period comprises that unquiet time when the separated nations, represented by the Purus and the Bharatas, stood as enemies against one another. We think that we possess evidences in VII. 18 and III. 33, that they belong to this period. The third group and period is the termination of the Rig Veda poetry. To fix the length of these periods by years is extremely difficult. We can, however, definitely fix the end of the Rig Veda poetry from the occurrence of the name of the people, the Kurus. In the Atharva Veda is a complete description of the Kurus's happy and famous ruler, Parikshit, whose son was afterwards the eminent Janamejaya. As these names do not occur in the Rig Veda, but in a later, yet allied hymn, scholars have thought themselves right in concluding that the time of the Kurus must fall later than the Rig Veda time. Now, at about 1000 or 1200 B. C. the Kurus had attained their most prominent position, and at that time Parikshit and Janamejaya lived. Hence we must reckon the Rig Veda time at least somewhat before this period. Counting back we can at least guess at 1500 or 2000 B. C. as the date of the "ten-kings-battle." Some hymns are probably older than that.

The names of the authors of the hymns are usually mentioned in the hymns, for instance, the famous priest families (Rishis) Vasishtna and Viçvamitra, the Trtsu and Kuçika. Everything goes to show, that the hymns were composed for ritualistic purposes.



## SHOULD THE PREACHER TAKE PART IN POLITICS?

THE REVEREND R. ROCK, A.M.

*Quarterly Review of the United Brethren in Christ.*

THERE is politics and politics, and there is a wide difference between the preacher-politician and the preacher preaching politics. There is "the dirty pool of politics"—two or three of them—that no man has a right to dabble in; and there is clean politics, the dignified science of good government, in which it is just as honorable and religious to take part as it is to take part in a Sabbath-school convention, to pray, or to deliver a sermon on the Fatherhood of God, or the Brotherhood of Man. In the first, the sensible preacher, or any other decent man, will not so much as wish to participate; but in the latter it will be his right and duty to take part, and to expose the corruption of the former. If politics is a foul pool, and certain ultimately to transmit its character to the whole people, and determine the conditions of natural life, is it not time that the preacher thrust himself into the political arena, and call upon the people to abolish the pool, and place our national affairs in the hands of decent men, and not stand aloof and leave the Devil to care for the Government while we care for the Church? The Church will be in a deplorable condition when it will not allow its pastors to look into politics, and exhort to change when needed.

Several objections have been raised to the participation of the preacher in politics. It is affirmed that "he will not be spiritual." Just as if pleading for the emancipation of the slave, the political rights of the poor and the laborer, the widow and the orphan, the plebian and the soldier, the Irish land-tenants, for the prohibition of the rum-traffic by law, and for the legal protection of the Christian Sabbath, would chill the heart, and destroy its sympathy for sin-mauled and suffering humanity and their souls. It is a preposterous suggestion. So far from unfitting the preacher for the best pulpit ministrations, there is nothing that will so stir the soul into a holy, fervour, and intense enthusiasm, that will so educate and enlarge the best sympathies, and give persuasive power to preaching, as to take part freely in some great religio-political reform. A broad and intense interest in all human questions is the only way to preserve alive the best and deepest sympathies.

It is further objected that "*It will divide his Church.*" Not often, not much, if he is wise, tolerant, and non-partisan in his pulpit. The time was, and is at hand again, when it was almost as likely to divide his flock if he said nothing.

Another objection is: *Preachers know nothing about politics.* Does the preacher not know as much of the Nation's perils, its moral wants, and the people's political duties, as the ward and other bosses, mere politicians, and the editors of the average party press? Are they not intelligent enough to examine into every question of State, and can they not be trusted, as far at least as the politicians and the party press, to report honestly and correctly? Are they not likely to know more of God's will for nations in general and for individuals in particular at the ballot-box and elsewhere, in the capacity of citizens, and will not their utterances hurled from the pulpit have more influence over the conscience of the citizen, and go further to determine the result? Certainly; and that is just the reason the politicians and the Devil unite to advise them to keep out of politics. It is a great pleasure for the Devil to have the ministerial batteries silenced on the field of politico-moral reform. This very opposition to the pulpit has its origin in the mind of his Satanic Majesty.

On the other side, it must always be borne in mind that the preacher is a citizen, and vested with all the rights and duties of citizenship. Moreover, as a preacher, he is responsible for the public morals. There are times when the preacher should go into the primaries and nominating conventions and use

his influence to determine what shall be the issues and who shall be the candidates, and work for their election. There are times when he should speak to popular assemblages on the importance and duty of carrying the right to victory at the ballot-box. If the preachers do not educate the conscience of the Nation, who will do it? When corrupt political rings steal from the public treasuries, and thereby increase the tax-burdens of the people; when political parties go into the corrupting and menacing business of wholesale bribery in order to win party success; when the Bible is to be driven from the public schools to please Romanism and infidelity, and get and hold their vote, and when rum rules, and would rule and ruin more, and politicians and political parties are on their knees before the rum-power, offering it legal protection and lease of life for votes; and when city councils, or legislatures propose to give up the Christian Sabbath to wholesale desecration by the saloon and amusement-organizations, then the preacher must call a halt, and rebuke those evil-doers, and in the name of God, humanity, and righteousness, invoke the people to stand and vote for the right, or invite the wrath of Him Whom it is their first duty to please.

It was the duty of the clergy to declaim against the oppression by King George of the struggling Colonies, and bravely did many of them do their duty. But for them there might have been no Revolution, no emancipation from British tyranny. It was, as is now universally admitted, the duty of the clergy to oppose the slave-villainy, to declaim against the Nation's sin of protecting it, and they did it. A united clergy against the rum-traffic would soon present the front of a united Church, before which no iniquity can long hold out. It is generally known that Henry Ward Beecher did more than all other influences combined to change the sympathies of England from the South to the North, and no one finds fault with him now for doing it. "No function of the Church in relation to everyday life," says Canon Farrar, "would be more legitimate, than that of so intermingling with political life, as to ennoble its aspirations and improve its true methods."

## THE RAMAZAN FAST FROM A HYGIENIC POINT OF VIEW.

*Sabah, Mohammedan, Constantinople, May.*

EVERY believer should know the judgment given by modern Science upon the fasting which during this month is obligatory upon every Muslim. Not that the duty depends in any way upon the verdict of Science; the duty being derived from the religious precepts. But the confirmation afforded by modern Science to the precepts, which were promulgated thirteen centuries ago, proves the eternal character of our religion.

According to the Mohammedan teaching, Fasting is the abstention, between dawn and sunset of each day, during the month, from eating, drinking, and sexual relations.

The utmost extent of this abstention is in summer when it amounts to sixteen hours in each day. Hence, if we can learn from science what is the effect on the body of remaining in hunger and thirst and in sexual purity during sixteen hours at a time, we shall be able to judge of the result of a month of such fasting. The tangible effect on the body of these three forms of abstention, is that produced by abstention from eating and drinking. It is a temporary insufficient nutrition, of which the results are decrease of heat, decrease of the fats, and diminution of the red corpuscles of the blood. The muscular tissue thus becomes relaxed, nervous vibrations are reduced, and languor pervades the system. No harm can come from these results, since instances abound in which men have suffered from insufficient nutrition for days together without permanent harm. On the contrary, the stomach and intestines rest and recover tone, naturally enjoying by the Ramazan fast a condition often prescribed by physicians. Thus it is seen

that there is not the least basis for the idea, due to weakness of faith, that the fast of Ramazan is in any degree harmful.

The fact that the Ramazan fast is a kind of medical treatment, emphasizes the high origin of our religion. The insufficient nutrition of the fast, giving rest to the stomach and intestines, and clearing out the ferments resulting from digestion, is most beneficial to those whose stomachs have been enlarged, and whose intestines have lost elasticity by over-eating. Such will testify that they feel an extraordinary liveliness during Ramazan, improving in health without the aid of a physician.

The fast has psychical results also. Self-control, fostered by the joy which arises from fulfilling a religious duty, produces, in time, a psychological development in the line of reform. In order to fast a man has to exercise resolution. This aids mastery over the passions. As is well known among the nations, any Muslim, having once resolved to do anything as a religious duty succeeds. It is because of the training undergone in Ramazan. Among other nations the giving up of the drink habit is an unparalleled achievement. But as a result of the Ramazan fast and the spiritual blessings which it gives, it is an everyday matter for Mohammedans to succeed in giving up the habit of drunkenness.

Through the influence of the fast, man learns to overcome the flesh. As an effect of the fast he develops quietness of mind, keenness of intellect, readiness in action, and other more obscure psychological attainments. The weaning of the heart from the world and its attachment to spiritual things, which is an incident of the fast to the believer, exercises a powerful influence in nervous diseases. Ramazan brings naturally that rest and quiet which European physicians vainly seek by a thousand devices. This again is a proof of the benefit to men produced by the glorious precepts of Islam.

Equally remarkable is the Holy Law in its exemptions from the obligation to fast. The exemption from this obligation of women who are in various conditions where medical science now shows nutrition to be specially needful, the exemption of children, of travelers, of soldiers in campaign, show the conformity of the precepts of Islam with the hair-splitting requirements of advanced science.

One word as to the manner of observing the fast. The method most in vogue does not reap the benefits which the Holy Fast was designed to bring. The usual custom is to gulp down, as soon as the sun has set, many different kinds of food, distending the stomach excessively; then to smoke so much as to arrest digestion, and next to spend the night in going from theatre to theatre until near dawn. Finally, in the hope of avoiding the pangs of hunger during the hours of daylight, enough food is eaten to make a two-days' supply, and at the last moment as much water is drunk as can possibly be swallowed. Upon this the gun fires, and the keeper of fast goes to bed and sleeps until noon. The method of keeping the fast, which is really beneficial, is to eat a moderate repast when the sun has set, then, after prayers, to go to bed and sleep until just before dawn, when another ordinary meal may be eaten. After this it is proper to sleep until the usual hour for rising, going to work as usual and attending to the religious duties of the day with care. Kept in this way the fast of Ramazan is clearly beneficial.

**AGNOSTICISM AND CHRISTIANITY.**—Agnosticism overshadows and destroys the finest sentiments and aspirations of life. It makes veneration impossible. Whatever destroys veneration also destroys worship. Whatever destroys worship also destroys thankfulness. Whatever destroys thankfulness also destroys love. Thus fatal havoc is wrought amongst all the noble sentiments of our nature, and the universe becomes to man very much what the kennel becomes to the dog. Compare what agnostics are doing for the world with what Christians are doing for it. The test is surely fair. Christians will say that the love of Christ constraineth them. They refer their inspiration to their faith. They say they must save the whole world. This may be fanaticism, but it is too sacrificial and costly to be insincere. Men have hazarded their lives for the Lord Jesus. What have agnostics done? Whatever good they have done, how much of it is unconsciously due to Christianity? My point is, How much of all that is excellent in them is due to the very religion whose central idea they ignore? The very best agnostic I have known—as good a parent and as honorable a man as ever lived—is the son of a Christian father and a most saintly mother; the home in which he was reared was consecrated by daily prayer; the schools in which he was trained were inspired by Christian influence. I cannot consent, therefore, to credit agnosticism with his virtues any more than I can credit the hand with growing a flower which it has only plucked.—*Joseph Parker, D.D., in The Young Man, New York, June.*

## MISCELLANEOUS.

### FUNERAL BAKED MEATS.

VISCOUNT DILLON, F.S.A.

*Antiquary, London, July.*

WHEN Hamlet, with as much sarcasm as sadness, remarks with reference to the marriage of his mother with his uncle, following so closely on the death of his father,

The funeral baked meats did coldly furnish forth the marriage tables,

one is apt to attach much importance to the contrast of the slight and often necessary refreshment offered on the occasion of these melancholy functions with the extensive and luxurious banquets associated with the economy of marriage, rather than to the different character of the two ceremonies. It is true that in some classes of society a funeral counts as an outing, and is made the most of, as such, by all but the immediate mourners; but generally speaking there is a very great difference between the so-called breakfast (nowadays often indulged in late in the afternoon), and the slight repast which the presence of friends from a long distance renders necessary after the last duties have been paid to the subject of the occasion. Such a contrast could hardly have existed in olden days when an important funeral took place; at least it is difficult to imagine how entertainments more luxurious as to quantity could have accompanied the joyous marriage ceremony than those which were given on the occasion of an obit dinner. Perhaps the absence of meat on these occasions gave a Lenten aspect to the entertainment, but the variety of the fish, etc., on the board almost made up for that.

It appears that it was in the 16th Century, and probably before then also, the custom, on the occasion of the death of a foreign and friendly monarch or prince of high degree, to hold a memorial service or "obbet," generally in St. Paul's Cathedral, soon after the decease of the said monarch. This was followed by a dinner or dinners, which were the "baked meats" referred to by Hamlet. Baked must here be taken in a liberal sense, for there were stews, and fries, and roasts as well. In the Public Record Office are the accounts for some of these obsequies celebrated in the reigns of Henry VIII., Mary, and Elizabeth, and besides giving a curious insight into some of the customs of England of that day, we learn somewhat of the prices of certain articles of food at that time. It has been considered by some that, in order to appreciate the values given in accounts of these days, the sums should be, roughly speaking, multiplied by ten to obtain the modern equivalents. This is only a rough calculation, for the increased facilities for conveyance of food from its cheapest source to London, and the larger consumption, owing to an extraordinary increase in population, must with many other influences be taken into consideration.

On Aug. 18, 1557, the obsequies of John, King of Portugal, were celebrated at St. Paul's, London. Among the good things provided for the assembled mourners were fruits as well as fishes. The prices of these will probably make the reader regret that he did not live under Philip and Mary. Five hundred pears at 6d. per 100, 100 peaches at 2s. per 100, bunches of grapes 1d. each, all sound delightfully cheap. Then there were 40 bushels of damsons for 1s. 10d., 1½ pecks of barberries for 3s., and even dates, which must have traveled far, were supplied at 4d. per lb.; 2½ lbs. of byketts and carawes for 3s. 4d. were the biscuits and seed-cakes of the day. The 4 marchpanes or cakes cost 24s., and 2 lbs. of prunes were 4d. A gallon of rosewater sounds cheap at 9s.; cream at 1s. per gallon, and milk and furnety at 9d. were certainly not dear. Then there were 8 grenefishes for 12s., 7 couples of soles for 7s., carp at 2s. each, barbel at 1s., 300 smelts for 5s., a panier of shrimps for



1s. 8d., 50 roach for 3s. 4d., and 1 bushel of oysters (no doubt natives) for 1s.

On Feb. 11, 1519, my Lord of Norfolk, as principal mourner; my Lord Marquis and seven other noblemen and knights with Garter Norroy and Somerset, kings-of-arms; Carlisle and York, heralds; and the poursuivants named Caley, Guynes Rougecroix, and Rouge Dragon, assembled in St. Paul's Cathedral to assist at the obsequies for the "hye and myghty Emperor Maximilian, late Emperor of Almayne." There were present also the Lord Cardinal Legate and Chancellor of England, and my Lord Legate of Rome. All these, with the ambassadors, who appear to have worn crowns of the modest value of 4s. 4d. each, made their offerings, which, by the way, were not anything very excessive, ranging from 13s. 4d. down to 1s. Next day, Friday, the 12th, the same company, or some of them, assembled at Baynard's Castle, where, under the direction of Mr. Robert Knollys, Gentleman Usher to the King, "the baked meats" had been prepared.

The dinner on Friday was on a very liberal scale, and consisted of the following items, at the accompanying costs:

Bread, 4s.; ale, 6s.; beer, 1s.; 3 ling, 4s.; 2 blotfish, 3s.; 8 haddocks, 5s. 4d.; 50 whiting, 3s. 4d.; pike, 8s. 4d.; pippins, 1s. 8d.; a fresh salmon bake, 9s.; lampreys for sewe, 1s. 10d.; 4 tench for jelly, 4s. 8d.; great lampreys to roast, 3s. 8d.; eels to roast, 4s.; half a turbot, 4s.; creves dudas [freshwater crawfish], 1s. 8d.; smelts, 1s. 8d.; white herring, 1s.; bakynned her- ring, 1s.; flounder, 1s. 4d.; fried oysters, 8d.

Butter, 3s.; flour, 1s. 8d.; spices, 27s.; salt, 7d.; sauce, 2s.; oil, 2s.; apples, 2s.; wardons, 1s. 8d.; oranges, 8d.; cups, 1s. 3d.; trencherbread, 1s.; 6 galypottes, 1s. 6d.; boat-hire, 1s. 2d.

Four dozen (bundles) of rushes, 8s. 4d.; the washing of the napery, 1s. 8d.; cook's wages, 6s. 8d.; and the hire of 8 garnish of pewter vessel, 5s.

The dinner on Saturday appears to have included more choice dishes than that on the preceding day, and the expenses were more than double.

Taking the two dinners together, the quantities of the food, and the eighteen gallons of "ipowas," it is difficult to believe that such feasts were prepared for only twenty-four persons, as indicated by the trencherbreads. The whole cost of the ceremony and the dinners amounted to £165 4s. 7½d., and was a very substantial compliment to the memory of that very shift and impecunious individual the "Hye and Myghty Emperor Maximilian."

#### A DAY IN BED FOR HEALTH'S SAKE.

DR. ANDREW WILSON.

*Herald of Health, New York, July.*

THE poets have not, as a body, devoted much of their time or talents to the laudation either of "a day in bed" or of the virtues and excellencies of "a long lie" in the morning. John G. Saxe, in his poem on "Early Rising," however, indites some sensible observations concerning the advantages of allowing the day to be well advanced before we arouse from our slumbers. His poem is not an advocacy of sloth; it is rather a justification of the wisdom of resting well and resting fully:

"God bless the man who first invented sleep,"  
So Sancho Panza said, and so say I.  
And bidden him also that he did not keep  
His great discovery to himself, nor try  
To make it, as the lucky fellow might—  
A close monopoly by patent right!

\* \* \* \* \*

But blast the man with curses loud and deep,  
Whate'er the rascal's rank, or age, or station,  
Who first invented, and went round advising  
That artificial cut-off—early rising.

There is no denying that Saxe has many adherents. But it

is evident the justice of his opinion depends on circumstances here as elsewhere: Sound, healthful sleep, and plenty of it, is an essential for health. The "Eight Hours Bill" might with advantage be applied physiologically to the requirements of the body in sleep. For the young and the old, there is, of course, an increase in the amount of sleep demanded by nature. Sleep is food at the two extremes of life: it aids the building of the body in the young, and it saves the wear and tear of the frame in the old.

These remarks may serve to preface some thoughts concerning an unusual departure from established custom. We are naturally given to condemn and despise the idea of remaining in bed when our health is good and all our vital forces in fair working order. Apart from the matter of our nightly rest, we rarely think of "a day in bed" either as preservative of health or conducive to longevity. Yet, I am convinced there is much to be said in favor of "a day in bed" now and then, as an aid to health in the middle-aged; and as a measure tending to prolong life in the old.

In bed, the whole muscular system is at ease, and the wear and tear of the body is reduced to a minimum. The processes of getting rid of waste matters are in abeyance; there is less waste to get rid of, and lungs, skin, and kidneys have a measure of comparative repose. The nervous system, above all, is soothed and comforted by the "day in bed." Anxieties and worries disappear after the rest, and the individual returns to the work-a-day world refreshed and renovated, physically and mentally, in a degree such as the action of no medicines could have accomplished. In a word, the person who enjoys "a day in bed" is in the position of an engine whose fires are damped down, and whose energies are recruiting for the renewal of the work of to-morrow.

There need be little hesitation, then, in saying that, for old persons, "a day in bed" is a health-measure of vast importance. If the aged person is wise, he (or she) will make it a regular practice to spend a couple of days per week in the repose which a sojourn in bed alone can give. Rest in a chair or on a sofa will not suffice. These procedures are too nearly akin to the every-day practice to be of any service. Countless temptations to exertion await the person who is out of bed; while conversely, if he is in bed, the idea of work or of labor and movement is essentially abolished. Such repose is absolute; and if rest is a great medicine, as all know it is, for old folks, "a day in bed," as a regular and not occasional practice, may be regarded as invaluable beyond comprehension.

I go further in my advocacy of "a day in bed" as a health-measure. I happen to know the case of a busy man whose life is one long period of physical and mental activity, and who has found, of late years, that no measure possesses anything like the recuperative effects which follow a day's rest in bed. Even in his holiday season this person is given to taking an occasional *siesta* in his bedroom. Provided with light literature he enjoys his repose as another man delights in an outing, and his mental and physical energy is recruited in an easy and satisfactory manner by this practice. Hence, not for the old alone, but for those in middle life, "a day in bed" may be recommended as a measure worth trying in the light of physiological experience of its value.

It will be seen that in this view of things one may go further than John G. Saxe, who despises and condemns the practice of early rising. Possibly a new generation of poets may be found to extol the value of repose as an aid to health. Poets are beginning to show a practical spirit nowadays. But whether æstheticism be found upon my side or not, I affirm, without fear of contradiction, that, when occasion offers and business allows, there is no measure which will repair the body and recruit the mind of the middle-aged more readily or more thoroughly than the simple expedient of remaining "a day in bed."

## Books.

*ESSAYS UPON SOME CONTROVERTED QUESTIONS.* By Thomas H. Huxley, F.R.S. 12mo, pp. 489. New York: D. Appleton & Company. 1892.

[Fourteen Essays contributed by Mr. Huxley to *Nineteenth Century* from 1885 to 1891, and one Essay by him which appeared in the *Fortnightly* in 1886, are here collected, preceded by an Address on "The Rise and Progress of Palæontology" delivered by Mr. Huxley before the British Association for the Advancement of Science in 1881. In a Prologue written for this volume the author summarizes and reiterates the thought which underlies and connects all the Essays. These all, as he remarks, are, in fact, concerned with but one Controverted Question, which is, how far will it advance the process now going on of eliminating the supernatural from its originally large occupation of men's thoughts, in considering the historical evolution of humanity. Englishmen, it is observed, have been more or less occupied with this Question for five hundred years. All the Essays here reprinted, like everything that Mr. Huxley has written for a great while, were widely read at the time of their appearance, and some of them were controverted by eminent persons, of which one was Mr. Gladstone. The Essays which have appeared since the establishment of *THE LITERARY DIGEST* have been fully summarized in these columns. We give from the Prologue remarks on the imperative need of honesty in forming and expressing one's opinions, and especially on the Bible.]

WITH the advance of civilization, and the growth of cities and of nations, by the coalescence of families and of tribes, the rules which constitute the common foundation of morality and of law became more numerous and complicated, and the temptations to break or evade many of them stronger. In the absence of a clear apprehension of the natural sanction of these rules, a supernatural sanction was assumed; and imagination supplied the motives which reason was supposed to be incompetent to furnish. Religion, at first independent of morality, gradually took morality under its protection; and the supernaturalists have ever since tried to persuade mankind that the existence of ethics is bound up with that of supernaturalism.

I am not of that opinion. But, whether it is correct or otherwise, it is very clear to me that, as Beelzebub is not to be cast out by the aid of Beelzebub, so morality is not to be established by immorality. It is, we are told, the special peculiarity of the Devil that he was a liar from the beginning. If we set out in life with pretending to know that which we do not know; with professing to accept for proof evidence which we are well aware is inadequate; with wilfully shutting our eyes and our ears to facts which militate against this or that comfortable hypothesis; we are assuredly doing our best to deserve the same character.

Many seem to think that when it is admitted that the ancient literature contained in our Bible has no more claim to infallibility than any other ancient literature; when it is proved that the Israelites and their Christian successors accepted a great many supernaturalistic theories and legends which have no better foundation than those of heathenism, nothing remains to be done but to throw the Bible aside as so much waste paper.

I have always opposed this opinion. It appears to me that if there is anybody more objectionable than the orthodox Bibliolater it is the heterodox Philistine, who can discover in a literature which, in some respects, has no superior, nothing but a subject for scoffing and an occasion for the display of the conceited ignorance of the debt he owes to former generations.

Twenty-two years ago I pleaded for the use of the Bible as an instrument of popular education, and I venture to repeat what I then said:

"Consider the great historical fact that for three centuries this Book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Great Britain, and is as familiar to gentle and simple from John o' Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the Eternities; and earns the blessings or the curses

of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"

I may add yet another claim of the Bible to the respect and the attention of a democratic age. Throughout the history of the Western world, the Scriptures—Jewish and Christian—have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the *Magna Charta* of the poor and of the oppressed; down to modern times no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties, so much more than the privileges, of rulers are insisted upon as that drawn up for Israel in Deuteronomy and in Leviticus; nowhere is the fundamental truth that the welfare of the State, in the long run, depends on the uprightness of the citizen, so strongly laid down. Assuredly the Bible talks no trash about the rights of man; but it insists on the equality of duties, on the liberty to bring about that righteousness which is somewhat different from struggling for "rights"; on the fraternity of taking thought for one's neighbor as for one's self.

So far as such equality, liberty, and fraternity are included under the democratic principles which assume the same names, the Bible is the most democratic book in the world. As such it began, through the heretical sects, to undermine the clerico-political despotism of the Middle Ages, almost as soon as it was formed, in the eleventh century; Pope and King had as much as they could do to put down the Albigenses and the Waldenses in the twelfth and thirteenth centuries; the Lollards and the Hussites gave them still more trouble in the fourteenth and fifteenth; from the sixteenth century onward, the Protestant sects have favored political freedom in proportion to the degree in which they have refused to acknowledge any ultimate authority save that of the Bible.

But the enormous influence which has thus been exerted by the Jewish and Christian Scriptures has had no necessary connection with cosmogonies, demonologies, and miraculous interferences. Their strength lies in their appeals, not to the reason, but to the ethical sense. I do not say that even the highest Biblical ideal is exclusive of others or needs no supplement. But I do believe that the human race is not yet, possibly may never be, in a position to dispense with it.

*THE CANADIAN GUIDE-BOOK.* PART II. Western Canada, including the Peninsular and Northern Regions of Ontario, the Canadian Shores of the Great Lakes, the Lake of the Woods Region, Manitoba, and the "Great Northwest," the Canadian Rocky Mountains and National Park, British Columbia, and Vancouver's Island. By Ernest Ingersoll, formerly Naturalist with the Hayden Survey in the West. With Maps and Many Illustrations. 12mo, pp. 261. New York: D. Appleton & Company. 1892.

[We remarked,\* in noticing Part I, of this Guide-Book, written by Professor Charles G. D. Roberts of King's College, Nova Scotia, that the publishers were fortunate in securing him to prepare their book. The same remark may be made in regard to the author of this Part II. Each writer is well fitted for the particular task he has undertaken. Mr. Ingersoll would not have produced so good a Part I. as Prof. Roberts, and the latter would not have succeeded as well as Mr. Ingersoll with the Second Part. The nature of the immense territory to which this publication is intended as a guide is thus generally described in the Introduction.

THE country of which this book treats is yet, for the most part, a vast wilderness, with only here and there a trading-post; but along its southern margin it is rapidly yielding its savagery under mankind's persuasions, and producing wheat instead of prairie grass, or cattle in place of bisons. Here and there the search for minerals, or the procuring of logs has invaded the solemn privacy of the mountains, or despoiled the forest, and scared away the wild animals. It is the fortune of the ordinary traveler to see many such evidences of man's industry and domination, because they have either brought the railways and steamboats or these have sprung up since those highways of travel were introduced.

Yet, after all, the area of civilization in Western Canada, when compared with the total area of the Dominion, amounts to but little—a mere fringe of settlements, a skirmish-line of civilization, scattered very thinly along the northern border of the Great Lakes, accumu-

\* *THE LITERARY DIGEST*, Vol. III., p. 298.



lated and strong in Manitoba, then stretching more and more sparsely westward until it finds populous communities along the mountains and on the Pacific coast. In this line are great gaps where, were it not for the daily passage of the railway trains, the country for scores of miles together would be as tenantless of man as in the days when the earliest missionaries and fur-traders pushed their adventurous steps up these lonely rivers and across the wide uplands.

Nevertheless, the Canadian West is full of interest to the observant traveler. It is not a literary, historical interest, such as belongs to the lower St. Lawrence. No romance, save an occasional tradition of the Indians, or a chance relic of some zealous priest or hardy adventurer, is to illuminate the page with a pretty story or tale of military heroism; but here one may see (if he have eyes) the romance and heroism of an every-day adventuring in setting up new homes, and working out character, as the new soil is steadily turned or the little clearing gradually extended, which is no whit behind the ancient chivalry in its true ring.

To those who love Nature in all its aspects—to see the unquarried hills, the primitive forests, lakes where the wildfowl flock, the fish-breed undisturbed, and the otter and deer come down to drink in the cool of the evening without thought of fear; prairies where the breezes blow for leagues upon leagues across flowers never cut by a plough; mountains in such number and height and glory as are visible nowhere else upon the continent—to these the tour of Western Canada will be a constant enjoyment, and, if they choose, a source of large educational profit. It is for persons of such a mind, and for artists and sportsmen, that the writer has included suggestions and directions for side-trips and field-excursions outside the regular avenues of traffic.

To the sportsman, whether with gun or rod, no part of the continent offers more attractions. Who does not know of the trout and maskinonge, the deer, caribou, and moose, the panthers, and bears of the woods that surround Huron and Superior? Yet these are only the beginning of a long list. Grouse and snipe throng in Manitoba, and wildfowl blacken (or whiten) the prairie lakes and "slews"; all the migratory hosts that wing their way to and from their arctic breeding-grounds, visiting twice a year at least these shallow and reedy waters. Throughout the whole Northwest deer are still numerous; antelope, moose, and caribou may be found in the right places; and in the North the wild-wood buffalo still wanders in numerous herds.

**PRESBYTERIANS;** a Popular Narrative of their Origin, Progress, Doctrines, and Achievements. By the Reverend Geo. P. Hays, D.D., LL.D., with Special Chapters by the Reverend W. J. Reid, D.D., and the Reverend A. G. Wallace, D.D., of the United Presbyterian Church of North America; the Reverend J. M. Howard, D.D., and the Reverend J. M. Hubert, D.D., of the Cumberland Presbyterian Church; the Reverend Moses D. Hoge, D.D., of the Presbyterian Church in the United States, and the Reverend W. H. Roberts, D.D., LL.D., American Secretary, Presbyterian Alliance. Introductions by the Reverend John Hall, D.D., LL.D., and the Reverend William E. Moore, D.D., LL.D. New York: J. A. Hill & Co. 1892.

[The company of authors who have produced this volume is numerous enough to make three Presbyteries, according to the Scotch rule that three ministers are sufficient to constitute a Presbytery. The book is exactly what is claimed for it on its title-page, a "popular" account of Presbyterianism, and the various bodies who call themselves Presbyterians in the United States, with notices of Presbyterians in other countries. There are portraits of Calvin and Knox, and of fourteen Presbyterian ministers, dead and living, prominent in this country. Besides these, there are sixty views of theological seminaries and other educational institutions, hospitals, homes, and buildings under the control of Presbyterians in their manifold branches. Doctor Hays is not backward in claiming as the results of Presbyterianism a great deal that is good in these United States, and among the good things thus claimed is the Constitution of the United States. We give what he has to urge on that point.]

IT may not be possible to demonstrate that the framers of the Constitution of the United States, consciously and intentionally, moulded our present system of government after the Form of Government of the Presbyterian Church. Direct testimony to this effect does not exist. The circumstantial evidence, however, is very strong.

The Articles of Confederation, which constituted the first organic law of the Nation, were substantially the Independent form of Church Government applied to the Nation. The citizens of no State could be compelled to comply with the laws of Congress. As is true of a

council, so it was said of Congress—"it could advise everything, but could do nothing."

In 1785 the Synod of New York and Philadelphia appointed a committee of ten to "take into consideration the Constitution of the Church of Scotland and other Protestant Churches, and, agreeably to the general principles of Presbyterian government, propose to the Synod such a form as will be adapted to the wants of the Church in this country." It was on the 21st of February, 1787, that the Continental Congress passed the call for the Convention which framed the Constitution. When the Convention met on May 25, 1787, the Presbyterian Synod was in session in the Second Presbyterian Church, and had been for six days debating the subject of the form of government for the Presbyterian Church reported by a committee of seven, of which Dr. Witherspoon, the most prominent Presbyterian minister of his time, was chairman. The Second Presbyterian Church was but four squares away from Independence Hall where the Convention sat.

Undoubtedly, the three leaders of the Constitutional Convention were Hamilton, Madison, and Washington. Washington and Witherspoon were intimate friends. Madison was one of Witherspoon's graduates at Princeton. Though Hamilton belongs to King's, now Columbia College, his father was a Scotchman, who died when Hamilton was a child. His schoolmaster was the Reverend Dr. Knox, a Presbyterian minister of the Island of Jamaica. Dr. Alexander T. McGill, of Princeton, is authority for the statement, derived from Mrs. Hamilton, that when her husband and she were staying in Philadelphia during the sessions of the Constitutional Convention, he kept the "Presbyterian Form of Government" on his study-table. Besides Madison, there were eight other alumni of Princeton in the Convention.

It is obvious, therefore, that whatever information on the subject of government could be derived from the Presbyterian system, the leading members of the Constitutional Convention possessed that knowledge. In the deliberations of the Continental Congress, Dr. Witherspoon had much influence, and had shown marked ability. He was the author of a large number of public documents. The very assembling of the Constitutional Convention was a vindication of Dr. Witherspoon's statesmanship as exhibited in the Continental Congress.

The National Congress corresponds to the General Assembly, States correspond to the Synods, counties to the Presbyteries, and townships and incorporated towns to the individual Churches. Congressmen, legislators, and local officers are elected to represent their constituencies, just as Commissioners are elected by Presbyteries to represent them in the General Assembly or in Delegated Synods. So elders are elected by the Church sessions to represent them in the Presbyteries. "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline." Thus throughout the entire system in both cases, government is administered by representatives of the people, as in republics; and not by all the citizens, as in pure democracies and Independent Churches; nor are the people ruled over by kings as in monarchies; nor by bishops as in Episcopal or Roman Catholic denominations.

**THE KEY TO THE TREE OF CHRISTIANITY.** By the Rev. M. Loucks, D.D. (Editor *Christian World*). Dayton, Ohio: Reformed Pub. Co. 1892.

THIS work, designed as a help to the outline history of Christianity, is accompanied by a chart 46 x 33 inches, on the model of a genealogical tree, in which the Church, starting with Jesus and the Apostles, rises with a clear trunk to the opening of the sixteenth century, when it throws out branches representing the great movements of the Reformation, and the countries affected by it, the main trunk being continued in the Græco-Roman Churches. The little volume is a key to the chart, and is an orderly arrangement of the principal epochs and events of ecclesiastical history—the Crusades, the Councils, the various heresies, and forms of dissent, etc., with a notice of all the great luminaries of the Church, from the Apostles through the Fathers to the Protestant Reformers. The rise of Mohammedanism, the Discovery of America, the Invention of Printing are all commented on in their bearing on religious development; and altogether the Chart and the Key may fairly be regarded as presenting in concise and intelligible form a very complete outline history of the Christian Church.

## The Press.

### THE LABOR TROUBLES.

*New York People (Socialist), July 17.*—Down goes the myth that Capital is the brother of Labor. Its exploiter, in fact, it can only live off the sweat and blood of the working class. If a brother at all, its attitude towards Labor is that of Cain towards his brother. It now stands unmasked beyond the power of hypocrisy to conceal its character. The irrepressibility of the conflict between the two has been made clear to the blindest. Hand in hand they cannot go much longer. One or the other must down. Down goes the myth about the "Freedom of Contract" between employer and employé. Stripped of all his havings; his instruments of production knocked off his hands, and the bread knocked off his mouth, by the progress of machinery and the concentration of capital; reduced to ever more galling dependence for a living upon the employer, despite his unceasing toil and his own increased productivity—the workman now perceives his "Freedom of Contract" to be none other than that of the surprised wayfarer towards the highwayman who covers him with his pistol. Down also goes the myth that we are a homogeneous people, the peer each of the other; and out in bold relief now stands the truth that ours, like all other nations, is divided into two classes: the toilers and the idlers, the workman and the capitalist; and that the latter—calling himself here Democrat, Republican yonder—is entrenched beyond the powers of the State, which he uses like any other despot to outrage his slaves. Truths these are so valuable that their knowledge is cheaply gotten, even at the expense of the honored lives that it has cost. They clear up and point the path out of the wilderness of capitalism. They greatly aid the solution of the social question. Enlightened men, who of right ought to be free, will henceforth know how to act.

*New York Standard (Henry George's paper), July 13.*—Before an enraged populace whose homes were threatened a hireling army proved at Homestead to be like chaff in a gale. The militia is yet powerful to preserve things as they are; but when these depressing social conditions shall have reached a climax, whence will the militia be recruited? If Carnegie were dependent upon the militia of Homestead he would now be in sad plight; its rifles would be turned against him and his armed hirelings. But what Homestead now is, the whole country will be, unless this era of legislative privileges is brought to a speedy close. We cannot long go on surrounding millionaires with serfs. This is no question of what the impoverished ought to do; it is a question of what they will do. It is not a question of right or wrong, but of cause and effect. If life is to be sacred and property secure, men prosperous and society at peace, all that class of legislation which turns streams of wealth away from its producers into the treasuries of the privileged must be repealed.

*New Nation (Edward Bellamy's paper, Boston), July 16.*—As to the question whether the workingman has any right or color of right to demand employment at fair wages, or to forcibly resist the attempts of others to take his place at lower pay, the state of the public mind seems to be muddled in a way very suggestive of the drift toward Nationalism. Certainly the workman has legally no such rights or colors of right whatever. In law he has not a shadow of title to demand work, and breaks the law if he interferes to keep another out of his place who would work for less. Nevertheless, it is unquestionable that public opinion acknowledges rights in this respect which the law does not, and is disposed to be extremely lenient in rebuking acts done in their assertion

so long as they do not go too far. Not only do workingmen themselves show sympathy with such acts, but undoubtedly this sympathy is coming every year to be shared more and more by the intelligent mass of the community. The feeling is growing stronger year by year among all classes of our people that there is something radically wrong and fundamentally absurd about a system of industry that does not guarantee to willing hands the opportunity to work. And there is, most emphatically, something both wicked and ridiculous about such an industrial system. The mistake is in supposing that the present industrial system, based upon private capitalism, is capable of guaranteeing the right to labor, or will admit of being amended by such a guarantee. No system of industry can guarantee the right to labor except a public system of industry, conducted by the people through their Government. Every man who holds that the opportunity to labor ought to be the right of all, is well on his way toward Nationalism, for that system alone can ever make this right good.

*Twentieth Century (Socialist, New York), July 14.*—Public feeling is overwhelmingly with the workmen in their unlawful course. This by no means signifies that popular sentiment in this country runs counter to right. What it means is, that men in general are today convinced that our law is one thing and justice another; that in our lawmaking the elementary rights of men have been overlooked; that the multi-millionaire is a law-made monster, with unsubstantial rights; that when law overthrows justice, resistance is justifiable; that in common opinion statute law, when it opposes higher law, is but a worthless scrap of paper.

*Journal of the Knights of Labor (Philadelphia), July 14.*—Just as during the anti-slavery days every true and earnest friend of freedom held that the enactments buttressing up and protecting slavery were nullified by a "higher law," an eternal decree of God and nature in favor of human liberty, so we, in these days of struggle and crisis, would do well to bear in mind that no amount of legality can justify the position of the monopolist robber and murderer. Under the higher law the workingmen of Homestead were justified in holding their own against the hirelings of the exploiter who came to dispossess them. And labor is everywhere and at all times justified in meeting forcible aggression by forcible resistance whenever it can do so with a reasonable hope of success.

*National Economist (People's party, Washington), July 16.*—Certainly, the Pinkerton band of assassins should be stamped out, not because the crimes they commit could not or would not be committed by others, but because their continued existence stamps their acts with the approval of the people.

*Freiheit (John Most's paper, New York), July 16.*—That with which we are concerned is the action of the 6th of July. It was simply glorious, epoch-making, worthy of comparison with the greatest rebel deeds of heroism of all countries and all times. Most important of all, it was shown what the people are able to do when they act in earnest. There was no concerted plan carefully mapped out beforehand, and the people did not act under the direction of any leader; there was in operation nothing but the revolutionary instinct of the moment, and the resulting coöperation was entirely adequate for the purpose. Involuntarily one is reminded by the whole proceedings of the scenes that were enacted in Paris on the 18th of March, 1871. What transpired on the 6th of July at Homestead will some day transpire everywhere. Then the power of capitalism will simply be brought to an end. That is our consolation and our hope. . . . Whatever may be the end of the present doings at Homestead, one thing is certain: they will assist immensely in causing the proletariat, near and far, to arm itself more extensively, and to

do so as expeditiously and efficiently as possible. That is the principal thing.

*New York Engineering and Mining Journal, July 16.*—The labor unions that attempt to prevent men who do not belong to them from earning their living, and that act as tyrants, with power of life or death over those who do not agree with their decrees, are the worst enemies of the workmen, and are out of place in a free country. They had better emigrate in a body to some country where they can force everyone into their union, decree ten dollars a day of five hours as the minimum wages, and enforce it—until they starve. They will, of course, have no hated employers of labor there, and no industries.

*Age of Steel (St. Louis), July 16.*—The thoughtful and conscientious man of business and the equally honest and reflective operative will each in sphere and place seek for a solution of the problem that like a huge cobweb is net-working the whole industrial world. This thinking element is not so rare or minimized as is supposed. Everybody is conscious of a change going on in our social and industrial conditions. We are logically in a transition state. The process, as usual, is one of friction—the outcome, as usual, will be an added chapter to the story of progress. We are deploying along the lines that converge to this centre. The principles of arbitration and conciliation are permeating public sentiment. Profit-sharing and coöperation are being put into practical shape. It may be that as yet they are localized and isolated, but the leaven is working in the dough, and, as a logical sequence, the present conflict between the old conditions and the new will eventually be limited to exceptional instances. To this result the Homestead homily is but an index finger, and the handwriting on the wall is a silent monition, not to be mistaken either by capital or labor. Anarchy will not be possible, or Winchesters in demand, when justice and common sense are in session, both in the mill and the counting-house.

*Railroad Review (Chicago), July 16.*—What would the Homestead workmen say if the Carnegie Company should put a guard over them and force them to work at the wages it chose to offer, whether they liked it or did not like it? Would there not be an immediate and justifiable cry from every part of the country that the company was working slaves, not free men? The essence of liberty is a respect for the rights of others, and in violating these rights the Homestead men have already injured their cause almost irreparably. They will never succeed in closing the works by force. The whole power of the State would, if necessary, be employed to protect the works and those in them, and to give free access to them. The men may as well recognize this fact and confine their operations to peaceful persuasion, by argument, to prevent the acceptance of work by others, or, better yet, come to terms with the company. They have by this terrible tragedy greatly injured their cause, and it will be the part of wisdom to recognize the fact. It will be equally the part of wisdom for the company to be conciliatory toward the men and promptly put an end to this most unfortunate condition of affairs.

*Boston Pilot (Irish), July 16.*—The moral aspect of the case is lost sight of in the immediate question of meeting illegal force with just resistance, but morally the workingmen are also in the right. The quarrel is not essentially so much one of rates of wages as of rights of existence. Manager Frick has determined to break up the ironworkers' union. The theory that "a man may do what he likes with his own" is not tenable in this era of great industrial enterprises. Thirty years ago a man might do what he liked with his own horse, with his own child, with his own "nigger," but a better civilization has taught him that he no longer holds that "right." It is conceivable that a billionaire, or a body of them, might to-day become owners of a whole city. Does



any sane person maintain that in such case they would be justified in burning down that city, provided they chose to indulge in the pastime? The men who "own" the Homestead steel works owe something to the laws under which they have waxed rich and insolent. The Protective tariff has certainly been kind to them. Under its fostering influence they have been enabled to divide many millions among themselves. They may have a legal right to shut down their mills, to "let the works crumble and waste away into the river with the rains," as their friend Pinkerton declares; but the people of Homestead can stand that if the Carnegie Company can. What they cannot stand, and what the people of the whole country will support them in resisting, is the trampling on their rights by a horde of mercenaries at the dictation of arrogant Capital. They have won their Lexington. They can wait, even if it take seven years, for their Yorktown.

*New York Independent (Rep.), July 14.*—Men talk like anarchists or lunatics when they insist that the workmen at Homestead have done right. It is the worst form of socialism to insist that they have a right to control the mills and refuse to allow them to be operated, because the property is owned by a corporation. Not one dollar do these workmen own in those mills. They have no more right to decide how they shall be operated, or by whom, than a coachman has to bar his employer out of his own carriages. Senator Palmer raised a socialistic cry on the floor of the Senate when he insisted the other day that those strikers were within their rights; that they had a right to employment in the mills which the owners could not deny. There is great danger in this kind of talk. It goes to the foundation of our liberties.

*Pittsburgh Leader (Dem.), July 17.*—Copious extracts from articles by Mr. Andrew Carnegie, published in the *Forum* of April and August, 1886, are given in another column. . . . "A strike or lock-out," said Mr. Carnegie in the *Forum*, "is in itself a ridiculous affair. Peaceful settlement of differences should be reached through arbitration. I would lay it down as a maxim that there is no excuse for a strike or a lock-out until arbitration of differences has been offered by one party and refused by the other." On the subject of unionism the Carnegie of the *Forum* was explicit in his favorable comments. He said: "The right of the workmen to combine and to form trades unions is no less sacred than the right of the manufacturer to enter into association and conference with his fellows, and it must be sooner or later conceded. Indeed, it gives one but a poor opinion of the American workman if he permits himself to be deprived of a right which his fellow in England has conquered for himself long since." With employers who are arbitrary with their men, Mr. Carnegie, in 1886, had no patience. He held it to be the sacred duty of those "entrusted with the management of great properties" to "seek out causes of disaffection" and "meet the men more than half way in the endeavor to allay them." Another principle laid down by the wise and generous-hearted author of those articles in the *Forum* is the equitable claim of the laborer to hold on to his own place. In his opinion, "To expect that one dependent upon his daily wage for the necessities of life will stand by peaceably and see a new man employed in his stead is to expect much." And again: "There is an unwritten law among the best workmen: 'Thou shalt not take thy neighbor's job.' No wise employer will lightly lose his old employees." If the Carnegie of six years ago were still *in esse*, there could have been no lock-out, no refusal to meet the men half-way, no importation of Pinkertons, no invitation to the outsider to take his "neighbor's job," no bloodshed, no troops, no social and political upheaval. But the Carnegie of six years ago is, to all intents and purposes, extinct like the dodo. What a painful change those six years have wrought, and what a mournful commentary it all is on man's incon-

stancy, to say nothing of the demoralizing influence of baronial absenteeism!

*Cleveland Leader (Rep.), July 15.*—Some features of the labor troubles at Homestead have been bad enough, but the news from Idaho shows that the far West is capable of atrocities worse than anything which has yet disgraced Pennsylvania. The people who beat and stoned Pinkerton men after their surrender under a pledge of safety are still considerably above the level of the miners in the Cœur d'Alene region who marched non-union prisoners into the woods, stole their valuables, and then shot many of them dead. It is to be hoped that some means will be found of bringing to the gallows at least a part of the murderers guilty of crimes which would shame Congo Valley cannibals. If civilization and government are worth anything, the right of every man to work for whom he pleases must and will be maintained, even in the rudest and most lawless parts of the United States.

*Philadelphia Times (Ind.-Dem.), July 18.*—The lesson of the labor disturbance in Pennsylvania seems to be that the Carnegie steel mills can be operated without the Amalgamated Association, and if the Carnegie mills can be thus operated, why cannot every other mill in the country be operated without the Association? If the Amalgamated Association is not an absolute necessity to the successful operation of our steel mills, its existence is not a necessity, and its power is hopelessly broken. In a word, it is wounded or killed by its own suicidal hands, while its opponents it challenged to battle in lawlessness have the substantial fruits of victory.

*Los Angeles Times (Rep.), July 12.*—The principal objection to the labor organizations is that they are not content to secure a fair division of the proceeds, but that they seek to invade the province of the proprietors and hamper them with iron-bound regulations concerning the management of the business. Then, as soon as there is a disagreement on minor matters they resort to violent and unlawful methods in strikes and boycotts. We cannot believe that the strike and the boycott are legitimate American ways of securing equity.

*Tacoma Ledger (Rep.), July 12.*—Neither those who work on the one side or the other of that dividing line that runs through the paymaster's office, and where both meet, will have matters all their own way. There are too many other people who are affected by these outbreaks when they occur to permit them to be carried far beyond the point they are rapidly nearing. These people are the majority. They believe there is something in our institutions worth preserving and respecting. They are not easily misled; and although demagogues may temporize, they will in the end see that the law rules and order prevails.

*Brooklyn Eagle (Dem.), July 7.*—Manager Frick refused to tell the Congressional Committee how much it costs the Carnegie Company to make a ton of steel or what the profit is. In 1889 Mr. Carnegie confessed that his share of the profits for one year was \$1,500,000. A man with that income can at least escape the poorhouse without reducing the wages of his workmen.

#### THE ARRESTS FOR MURDER.

*New York Herald (Ind.-Dem.), July 19.*—The move of Mr. H. C. Frick for the arrest of the leaders of the outlocked men at Homestead for murder will doubtless be condemned by public sentiment as emphatically as has been his employment of the armed band of Pinkerton detectives whose mission precipitated the carnage of July 6. If the purpose be, as conjectured, incarceration of the leaders without bail or intimidation of the men or a blow at the Amalgamated Association, it is a flagrant abuse of legal process for personal ends. If justice be the object in view, it is a case demanding action at the hands of the Grand

Jury or the Coroner's inquest. The step is well calculated to incite a retaliatory attempt on the part of the men to secure what they have already talked of—the indictment of Mr. Frick for the alleged crime committed by the Pinkerton mercenaries at Homestead. The strong arm of criminal law is never to be invoked as a partisan weapon in personal conflict. All the more is a resort to this means to be condemned in an emergency wherein it may lead to serious mischief. Let law and justice take their course at Homestead, but let them not be made the tools of abuse.

*New York Tribune (Rep.), July 19.*—Naturally there is some likelihood that the strikers will retaliate by making charges of murder against Messrs. Frick, Lovejoy, and others. A conciliatory policy on both sides leading up to arbitration would seem to be a better way of settling the Homestead troubles.

*New York Times (Ind.), July 19.*—It is likely that these men will have to submit to arrest or permanently absent themselves from the scene of their recent exploits, and in either case the effect will be depressing upon the strikers. They have evidently been disappointed at the course of their "friends," the militia, who have confined themselves strictly to a performance of their duties, and refrained from any display of sympathy for the violators of law.

*New York Sun (Dem.), July 17.*—The mills may be started again with men free from the tyranny and the wickedness of the Amalgamated Association; the strike may be entirely nullified; tranquillity and industry may be restored; but this will not be enough for the public safety. The conspirators, the murderers, all the criminals who have been concerned in this outbreak, must be tried and brought to punishment. The people must be convinced that justice is not dead in Pennsylvania, and that life and property will be held safe under the protection of the law.

#### THE SYMPATHETIC STRIKE.

*Chicago Globe (Dem.), July 15.*—The cause of one is the cause of all. In obedience to their faith in this truth, 12,000 employes in the upper and lower union mills of the Carnegie company at Pittsburgh walked out yesterday noon, inaugurating perhaps the most remarkable strike on record, and declaring to the world that on the success of their brothers at Homestead depend their own hopes of future prosperity. The grievance of these Pittsburgh workmen does not lie in the direction of wages. The two mills only a few days ago signed a new scale with the firm. According to the standard of Protectionists they have nothing to complain of, and no excuse for giving up their advantages. But the men who compose the Amalgamated Association of Iron and Steelworkers are the cream of the earth. By the power of brain and brawn and their own great energies they have banded themselves together in a union strong enough to make the hosts of Protection tremble in their stronghold. Broadminded and accustomed to pierce to the bottom of motives, trained in a school which turns out no puling paralytics, these men view events from another standpoint than that of dollars and cents. They see the laborers of Homestead surrounded and baffled by troops and rendered helpless by the law which should protect and aid them. They see the cause of labor in danger of being throttled by hired assassins and the villainous offspring of Protection. They see that in the defeat of the Homestead men perishes their own chance for existence. They see that the cause of one is the cause of all. A nobler or more inspiring spectacle than the spontaneous uprising of these 15,000 men in defense of the 325 whose wages were reduced at the caprice of Carnegie was never witnessed.

*Chicago Tribune (Rep.), July 16.*—It has been pretty well hammered into the powerful

English trades unions by the courts that they have a right to ask non-union men not to take the places they have abandoned because of a strike, but that they have no right to mob or kill them for filling vacated situations. The doctrine that a man can resign his position and then knock down and club the man who accepts the vacant place meets with no countenance in England. The 12,000 men have left the Carnegie mills at Pittsburgh of their own free will. They have been deprived of no rights, not even of any of the novel and extensive ones which the Senator from Illinois says they ought to have. Consequently, if they have any respect for the laws of the country, they will allow their late employers to hire new men if they can without any interference on their part, while they themselves seek work elsewhere from more satisfactory employers. If they are wise they will not stand around the mills with clubs to pound any person who says that he is willing to work there for the company even if it did have trouble with its hands at Homestead. The law forbids such practices and no Congressional demagogue has gone so far as to defend them.

*Philadelphia Evening Telegraph (Ind.-Rep.), July 16.*—What inspired the sympathetic strikers of the Carnegie mills in Pittsburgh to quit work without provocation, and without notice, it is difficult to imagine. They had just driven a close bargain with their employers, and entered into contracts for future work on terms dictated by themselves. Having no cause of complaint, they deliberately break their contract on the instant, without so much as an hour's warning to the other parties to the bargain. The alleged cause to this senseless treachery is a purpose on their part to force the managers of the Homestead works to recognize the Amalgamated Association. That is to say, they desert their employers in Pittsburgh without cause or provocation for the purpose of compelling them to submit to the dictation of the Association at Homestead. If folly ever was more fully illustrated, sensible men would be sorry to see the exhibition. No wonder that these misguided strikers have received notice that if they ever get employment again it will be as individuals, and not as members of an Association that stops at no crime to carry out its purposes, but which, having accomplished these purposes, is no more responsible or accountable for the same than a pack of wolves. It is impossible to do business in the methods of the Amalgamated Association, and the sooner workingmen learn that lesson, the less danger there will be of their falling into such pitfalls of crime and horror as those yawning wide and deep at Homestead, and in the Idaho mining regions.

*Pittsburgh Commercial Gazette (Rep.), July 15.*—The Amalgamated Association has done itself a great injury in thus adding repudiation of its contracts to the violent seizure of property not its own. It may be said the directors of the Association are powerless to control the action of their men as individuals or in groups, but this plea is one calculated to destroy confidence in the organization as a whole. What dependence can be placed in a body or association of men who will not obey even the laws of their own making? We have heard a good deal of late about the equities and the morals involved in the Homestead contention. Here is not only a willful violation of a solemn agreement, but a total disregard of even the semblance of equity. Mr. Frick and those associated with him have had placed in their hands by these strikers a new and most powerful reason for their refusal to treat longer with the representatives of the Amalgamated Association.

*Pittsburgh Post (Dem.), July 16.*—The action of the Amalgamated Association of the city mills in "going out" in sympathy with the Homestead people, and on the demand there should be further conferences there, while creditable to their hearts was not an exhibition of good judgment. It was morally wrong, as involving a breach of contract, and gives

their opponents the weapon that little reliance can be placed on the good faith of the Association. It was ludicrously inexpedient, because it reduces the force of money contributors to the locked out and adds to the number of those who are to be maintained or aided. The kindly feeling of the men in the city mills toward their associates at Homestead is creditable, but it was very foolish to surrender the opportunity to give them important material aid, and at the same time break faith with their employers.

*Troy Telegram (Rep.), July 15.*—The foolish laborers at Pittsburgh who quit work without any cause but the desire to sympathize with the Homestead strikers deserve to be called fools for their pains. Strikes are bad enough when workmen are driven into them, but when they strike causelessly they deserve very little sympathy.

*Indianapolis News (Ind.), July 15.*—Because of this arbitrary refusal to confer with the Homestead workmen, the men in two of the other Carnegie mills struck yesterday. They had no grievance themselves. The mills where they toiled had signed the Amalgamated scale. They simply felt outraged that Frick and the company would not confer with the Homestead workmen. Whether they acted wisely in striking just now is questionable. We think they have made a mistake in violating their agreement. But it shows they have red blood in their veins. The company ought to be willing to renew discussion of the points at issue with the men; ought to be willing to let them go to arbitration.

#### POLITICAL ASPECTS.

*New Nation (Edward Bellamy's paper, Boston), July 16.*—The reduction of wages at Homestead is not because the business under Protection is not profitable, but because the employers insist on having all the profits themselves. The three Carnegie castles in Scotland are evidence that steel-making pays in America under Protection; the trouble is that the profits are not more evenly divided between capitalists and wage-earners. The cause of the trouble is hogwash, and it is not apparent how Free Trade would cure that. There is no moral for high or low tariff to be properly drawn from the Homestead tragedy; the only moral that is to be drawn is the necessity of some new and juster system for the distribution of the products of labor. So long as that is lacking, it will be a matter of indifference to the worker whether his employer's business is largely or only moderately profitable. His wages will, in either event, be kept at the lowest possible point.

*New York Standard (Henry George's paper), July 13.*—The remedy is abolition of Protection, root and branch. This the workingmen can accomplish, not by trespasses which the law does and in the interest of good order must denounce and punish; not by wasting human life in fighting armed hirelings; not by asserting dominion over other people's property, but by voting against Protection as they have hitherto voted for it. By placing Pennsylvania in the column of Democratic States this year, when the Democrats expressly denounce Protection as robbery, a blow can be dealt to the Carnegies which will hurt them more than anything else the wage-earning classes of Pennsylvania can do.

*Springfield Republican (Ind.), July 16.*—What the tariff was advertised to do it has failed to do in this case. And the fact stands out in a way to impress the whole country. Prohibitory duties have not sufficed to protect wages. They have been reduced, in a small degree, to be sure, but still reduced in spite of the tariff; and the attention of everybody has been called to the fact that the other laws, independent of tariff enactments, regulate wages, and that in this case high wages have been maintained by a union of workmen, and in no wise by a tariff. It is important, in getting at the truth in the tariff controversy, that this be

understood. And the Homestead affair has been making people understand it. The friends of the McKinley Bill may thus justly take alarm, but such points as that made by Manager Frick, that had the tariff been reduced on steel billets the effect on wages would have been more serious, will no longer impress very many people.

*Louisville Courier-Journal (Dem.), July 15.*—The tariff confiscates, in effect, one-third of the cotton and wheat crops and distributes the proceeds among the producers of the manufactured articles. When men are taught that this is fair and honest; when they are taught that the law which does this is something sacred, something which they must always labor and vote to sustain, how can they be expected to observe nice distinctions in a contest for bread with their masters? The people of Pennsylvania and Idaho need a campaign of education more than they need martial law; they need the schoolmasters and not the military, to explain fully the rights of property, as popular ideas have been very much confused on this subject by the efforts of Mr. McKinley and Mr. Harrison to defend the robber tariff.

*New York World (Dem.), July 19.*—The workingmen are at a disadvantage solely because of the system which creates great aggregations of wealth by giving favored men the privilege of taxing all other men under cover of law. That system tends directly to produce those conditions which give to the managers of great industries the chance to exercise arbitrary power in oppressive ways. It tends to the massing of wealth in the hands of a few who have only to combine in order that they may do what they will. It tends to the monopoly of opportunities, to the creation of classes, to the exclusion of competition in every market except that of labor. Pennsylvania, whose workingmen are now the most conspicuous sufferers from that system, has long been its most uncompromising supporter. It is for her workingmen to throw her influence upon the other side, upon the side of the people, not the plutocrats. They have votes enough to do this, and its doing will be the surest guarantee that no Frick shall hereafter have power to make himself their master or insolently to interfere with their right to associate themselves for mutual help and protection.

*Philadelphia Record (Dem.), July 16.*—In a loud yawp over the McKinley tariff one of its organs says "wages have been and are higher than in the old countries." The "old countries" is a very neat way of putting it, without making too bold and illogical an assumption that the tariff makes wages. It could be said with as much truth that wages were higher in this country than in the "old countries" before any tariff law had been enacted. But some of the "old countries" are highly Protectionist. How does the tariff help their workingmen in the matter of wages? On the other hand, in some new countries which have no Protective tariffs to boast of—New South Wales, for example—wages are higher than in the United States. In this country there is a wide variance in the rates of wages between Maine and California in the same protected industries. If the tariff had been a potential factor in maintaining wages they would have been uniform in the same protected manufactures in all parts of the country. The only way in which the tariff nominally enhances wages is in actually enhancing the cost of the necessities of living, and this enhanced cost of necessities vastly exceeds the nominal increase of wages required to keep the pretended beneficiaries of Protection from starvation.

*Chicago Herald (Dem.), July 16.*—The Homestead strike and the widespread agitation in labor circles throughout the United States do not necessarily prove that starvation wages are a result of Protection. What they do prove is that Protection is a fraud. Neither the *Herald* nor any other reasonable opponent of the robber tariff claims that the abrogation of that outrageous tax would settle at once and



forever the contentions between labor and capital. Strikes would doubtless occur without the tariff. But they are occurring under the tariff. That is the point. Under a law framed by the most extreme postulant of Protection, passed and defended by the most extravagant claims regarding the benefit which would accrue to the laboring man, we are passing through one of the most violent and deplorable conflicts between labor and capital in the history of the United States.

*New York Tribune (Rep.), July 15.*—It is commonly asserted that duties on the products of the Homestead works were raised by the McKinley Bill, on the pretense that it would enable the employers to pay higher wages, but now wages are reduced. The truth is that duties on almost all the products of the Homestead works, on beams and all structural iron and steel, on steel rails, on steel ingots, billets, etc., costing less than four cents per pound, and on boiler and plate iron or steel costing less than three cents per pound were all reduced by the McKinley Bill. Practically the entire products of these great works were by the McKinley Bill required to meet foreign competition at lower duties than before, while on scarcely any part of the products were duties raised. In fact, the workers make this a part of their complaint, that duties on steel billets were reduced. It would be infinitely more reasonable and truthful to ascribe the troubles at Homestead to the actual reduction of duties on nearly all the products of those works than to an imaginary advance of duties. But it is admitted by the leaders of the men that only 325 workers out of 3,800 employed at the works were affected by the changes proposed in wages or in the basis, though they claim that other reductions would have followed if these had not been resisted.

*Philadelphia Manufacturer (Rep.), July 16.*—A "direct responsibility for the murderous outbreak at Homestead rests with the Democratic press and the Democratic party. These agencies have done, and are doing, all they can to incite dissatisfied workingmen to regard employers as public enemies. The trouble at Homestead began, let it be noted, within a few days after the declaration by the great Democratic party at Chicago that "Protection is a fraud, a robbery of the great majority of the American people for the benefit of the few." What is more natural than that men who, having private discontent, and receiving instruction that their employers are using "fraud" for the "robbery" of the people, should persuade themselves that fraud and robbery may be resisted with violence, and that there can be no harm in seizing property which is simply the booty of the robbers? If the Democratic platform is right, and if the Democratic newspapers tell the truth, when they declare, day after day, that the manufacturers are enriching themselves by taxing the poor man's clothing and stealing his substance, then open rebellion against the tyrants may have some justification. Persistent and incendiary lying, on the part of the public press and public men, not unnaturally results in inciting the ignorant and unreflecting to outbursts of murderous rage. The Democratic party has been playing with fire and it has already helped to produce one very serious conflagration.

*Bulletin of the American Iron and Steel Association (Philadelphia), July 13.*—Our present Protective tariff has absolutely nothing to do with the Homestead troubles—no more than the old tariff had to do with the well-remembered railroad riots of 1877. The McKinley Bill is not responsible for such depression in our iron industry as now exists, but the failure in 1890 of the Barings of London and the financial panic which ensued in this country as well as in England, and from the effects of which we have not yet recovered, are primarily responsible. Prices have fallen as the result of sharp competition for a decreased amount of business. Under such circumstances wages could not be advanced and some reductions have become absolutely necessary. It is idle and foolish

and wholly false for any newspaper or politician to say that the Protective policy has brought about this undesirable state of affairs, for the condition of workingmen in the iron industry of Free Trade England is to-day immeasurably worse than that of our own workingmen. But for the protection to American labor against foreign competition which is secured by the McKinley Bill, such depression as exists in this country to-day would be much greater than it is. Free Trade in this country would make all wages here lower than they now are, and our friends in the Amalgamated Association and all other American workingmen know this full well.

*Kansas City Journal (Rep.), July 15.*—It is interesting at this time to know how the workingmen affected by the lockout at Homestead look upon such difficulties politically. There is something on record that gives their opinion pretty clearly. When the Mills Bill was under consideration, the Amalgamated Association of Iron and Steel Workers sent a memorial to Congress protesting against the passage of that measure. In the memorial they used these words:

Some will argue that our employers will reduce our wages anyway, even though the tariff remains as it is. We ask you to leave that to us, and we will endeavor to take care of ourselves. As is customary in all branches of business, we have our little family quarrels, but we dislike outsiders to interfere in the settlement thereof. We ask a respectful hearing to the end that we may be allowed, through the medium of protection against foreign competition, to maintain decent living wages.

Evidently the Democratic view of such matters is not the one entertained by the laborers, the men chiefly concerned. If there is any political significance attaching to these Homestead troubles, it is in favor of, not against Protection, for the McKinley Law made a general reduction in duties all along the line of iron manufactures—a fact of which Democratic editors are probably mostly ignorant.

*Ottawa (Canada) Free Press, July 12.*—Mr. Carnegie gobbled up the whole tariff benefaction, simply because there was no law to compel him to recognize the Protectionist theory. Is it indecent to say that these men are "tariff robbers"? By no means, for robbing exactly describes the moral nature of their transactions. The interest of the workingmen is made the pretext for giving privileges to monopolists by means of tariff legislation, but who ever heard of a monopolist increasing the wages of his operatives simultaneously with the passage of legislation in his interest? The coal barons of Pennsylvania increased the price of coal to consumers lately. Were the wages of the miners increased at the same time? Not at all. On the contrary, the same meeting of capitalists which decided to increase the price of coal also considered a proposal to reduce the wages of the already underpaid miners.

## POLITICAL.

### FINAL DEFEAT OF THE SILVER BILL.

In the House of Representatives, July 13, a motion was made to set aside two days for the consideration of the Stewart Free Silver Bill, recently passed by the Senate. It was voted down—Yeas, 136 (117 Democrats, 9 Republicans, and 10 Farmers' Alliance men); nays, 154 (94 Democrats and 60 Republicans).

#### VIEWS OF FREE SILVER ORGANS.

*Denver News (Dem.), July 14.*—The hope of free coinage was blasted for an indefinite time by the adverse action in the national House of Representatives yesterday. The disastrous outcome for silver yesterday illustrates how completely Harrison and Cleveland are involved in the designs of the single-standard combination, and how inveterate is their hostility to the money of the Constitution. The defeat of the Stewart Bill should demonstrate the imperative necessity of the

independent organization of silver's friends in the West and South, and the obvious propriety of the silver-producing section assuming the lead in a movement vital to the cause, if there is to be any concerted stand taken against the aggressions of concentrated Eastern and English capital. The rout of silver's forces yesterday in a body having a majority elected on free coinage pledges shows how little is to be expected for the cause of bimetalism through the old party machinery.

*July 15.*—The passage of Sherman's bill repealing the Bullion Purchase Act will not only bring silver down to fifty or sixty cents per ounce, but it will close every silver mine in the State. As for real estate, it will fall with silver. Yet there are men claiming to be loyal to Colorado, and to Denver and its interests, who favor and advocate the election of Cleveland or Harrison.

*Denver Republican (Rep.), July 14.*—Passed in the Republican Senate, the Silver Bill was killed yesterday in the Democratic House of Representatives. When this measure reached the House after its passage in the Senate there was a fair prospect that justice would be done to silver and that it would be restored to its proper place as a money metal. But in the House it encountered the opposition of Democrats who are hostile to silver coinage, and it had to contend against the cowardice of those silver Democrats who are subservient to Mr. Cleveland and who would sacrifice silver coinage or any other great popular cause to comply with his wishes. The Democrats have in the House a plurality of 147. With this enormous strength they could have passed the Silver Bill by an overwhelming majority. But they did not do it. They proved unfaithful to the interests of the people and showed by their action just what may be expected of them in the event of Mr. Cleveland's election. There is good reason to believe that if this bill had passed the House, President Harrison would have signed it. We know that certain silver Democrats who are doing all in their power to stab the Republican party in Colorado, would represent that Mr. Harrison would have vetoed the bill. But such an accusation against him would not be justified by his record, nor by the declarations of the Republican platform.

*Denver Times (Rep.), July 14.*—It is with votes, and votes alone, that the friends of silver and national prosperity must meet the representatives of the money-lending interests. The death of the Stewart Bill is consequently but the beginning of the silver fight this year. The ballot-box will count out every man who has voted against free silver, or is not willing to vote for it if elected. Let every future election be carefully watched, and the enemies of silver can be disposed of. The people must elect the right kind of representatives, if they ever expect to conquer in this fight for the whole people of the United States against the money-lending classes. They will do it, too, when the time comes.

*Salt Lake Herald (Dem.), July 14.*—The House on Wednesday very wisely sat down upon Senator Stewart's Silver Bill. We say wisely, not in the sense that it is wise to oppose free coinage. The bill was crude, was carelessly drawn and as a law would have wrought incalculable mischief, not merely to the mining industry but to the country at large. We believe, the election being over, a free coinage bill can be passed at the next session of Congress. There is undoubtedly a silver majority in each house, and there will be nothing to prevent the friends of free coinage from asserting themselves next winter. Their political fate, and that of their respective parties will be known, and Representatives and Senators can then afford to do what they think will be for the best.

*Atlanta Constitution (Dem.), July 14.*—The postponement of free coinage doesn't dispose

of it by any means. It will come up next year, and the next, until the people have their way. Meanwhile, let's whirl in and whip out the Republicans.

*Birmingham Age-Herald (Dem.), July 14.*—It's a long goodbye to the free coinage of the dollar of the daddies. The Democratic party has divided on an issue that it has rallied around and fought for since the crime of 1872 demonetized the metal, and there is not now the slightest doubt but that the sentiment will grow in favor of those who deserted it. The East is against free silver with all its money and newspaper power; an influential minority has been built up against it in the West, and even in the South; and the next President will be an anti-silver man. The forces that would make gold the only money metal of the country have triumphed, and free silver coinage made an utter impossibility for five years to come. If, at the end of that time, it shall have any backing it will be because, however the Democratic party may waver and straddle and evade, the truth that is in great principles lives on in the breasts of the plain and honest folk who vote the ticket.

*Little Rock Gazette (Dem.), July 15.*—While appreciating the motives of a large number of Democrats who voted "no," though favoring free silver, we think they should have followed their convictions, and we know that in failing to do so they have disappointed their constituents at home. The anti-silver influences are very powerfully exerted in Washington; many persons are moved through mistaking them as the voice of public opinion, and thus they close their ears to the demands of the great mass of Democrats throughout the country, whose vision is clearer than theirs. One event can be counted on in advance with certainty: the Stewart Bill, probably amended to cover any valid objections, will become a law next winter, and by the votes of the same Democrats whose fears have just caused them to join in the movement to shelve the whole question until after the Presidential election. This the Democratic masses, who, by a large majority, favor free coinage, demand, and their demand will be obeyed.

*Columbia (S. C.) Cotton Plant (Farmers' Alliance), July 16.*—The great Democratic majority have again had the choice put before them whether they would serve the people or serve Wall street, and they have again decided to serve Wall street. Again they have had to choose between legislating for the business interests of the great common people and obeying the commands of the plutocratic politicians, and they have decided to bend the knee to their gold-bug kings. It is a humiliating sight to see Southern Democrats working hand in hand with "Czar" Reed and other Eastern Republicans against the interests of their oppressed constituents. The people have borne such treatment at the hands of their servants until forbearance has ceased to be a virtue, and every Democrat who cast his vote against the free coinage bill that had been passed by a Republican Senate will be called to strict account.

*Augusta (Ga.) Chronicle (Dem.), July 14.*—As a matter of policy, and as a peace offering to the agricultural interests of the country, we think that it would have been good politics for the Democratic House of Representatives to have placed the responsibility for the defeat of the bill upon President Harrison and the Republican party. Those who are the coolest, and who are presumed to be the wisest men in the party, are believed to have decreed what has taken place, and all loyal Democrats must submit to their decision, and fight the battles of the party upon the lines mapped out by its leaders and standard-bearers. The facts are that the candidates of each party desired the defeat of the Free Silver Bill. Ex-President Cleveland did not desire it any the more eagerly than President Harrison. In this respect neither party appears to have gained

any advantage, each being equally committed against free silver coinage.

*Raleigh News and Observer (Dem.), July 14.* Let us elect Cleveland, carry the House, get control of the Senate, and next year pass a bill that will be of substantial benefit, providing for the larger use of silver as a money metal and making the silver dollar as valuable intrinsically as any other dollar.

#### UNPLEASANT ALLUSION TO SENATOR HILL.

*Brooklyn Eagle (Dem.), July 14.*—Every Democratic Representative from the State of New York present in the House yesterday voted for honest money and against the Stewart Free Silver Bill. Only a few days ago David Bennett Hill, the only Democrat in the United States Senate from the State of New York, voted for the Stewart Free Silver Bill and against honest money. Does David Bennett Hill, in view of the anti-silver plank in the National Democratic platform, still claim exclusive title to the momentous boast, "I am a Democrat"?

#### LETTERS FROM GRAY GABLES.

July 14.—*Ralph E. Hoyt, Esq.:*

MY DEAR SIR—Your letter of July 2 is at hand, and I am exceedingly gratified to learn of your intention to support the principles and candidates of the Chicago Convention. I think no sincere advocate of honest tariff can be dissatisfied with the position the Democratic party has assumed on that subject, and I am sure none need fear that the contest will not be made on the lines laid down, which have already proved to be so acceptable to a great majority of the people. Very truly yours, GROVER CLEVELAND.

July 7.—*J. W. Campbell, Esq.:*

MY DEAR SIR—I desire to thank you for sending me a copy of the resolutions adopted by the Democracy of Middlesborough, and to assure you that the kind allusions to me therein are fully appreciated.

I do not wonder that those adopting these resolutions speak of the Free Bill as a "horror of Republicanism." Such doctrines as it embodies are a direct attack upon the spirit and theory of our Government, and while such a measure especially menaces the welfare and prosperity of the South, it must be condemned and denounced by all those everywhere who love their country, and have the least claim to be numbered among those who believe in the principles of true Democracy. Very truly yours, GROVER CLEVELAND.

July 9.—*Basil B. Gordon, Esq.:*

MY DEAR SIR—Mr. Quincy has forwarded your letter to me. I am a good deal surprised and a little irritated that anyone should have been so influenced by ante-nomination stories as to make it necessary for me especially to declare my position on the Force Bill. I improved every proper opportunity to condemn it. I regard it as a most atrocious measure, and I do not see how any Democrat can think otherwise. Yours most truly, GROVER CLEVELAND.

July 6.—*Mrs. Mary Ormsby:*

MY DEAR MADAM—Mrs. Cleveland has referred to me your letter informing her of the organization of a "Frances Cleveland Influence Club."

It is by no means pleasant to dissent from the methods which sincere friends adopt when their efforts not only demonstrate their friendliness, but when they also seek to subvert the public good, and are therefore engaged in a patriotic service. It is, however, impossible for us to approve of the use of Mrs. Cleveland's name in the designation of clubs designed to do political work.

We trust you will not undervalue our objection, because it rests upon the sentiment that the name now sacred in the home circle as wife and mother may well be spared in the organization and operation of clubs created to exert political influence. Yours very truly, GROVER CLEVELAND.

The following statement was made recently by a speaker in Boston:

When Cleveland became President he had a wire run from the White House to the Cardinal's palace, and placed a Roman Catholic at the head of every division of the 15,000 employes in the departments, and permitted nuns without authority, and against the printed instructions hung up in every public building in Washington, to go twice each month through them, and command every clerk to contribute to the support of the Roman Catholic Church, and if he or she refused have the yellow envelope sent them.

Mr. Cleveland has written the following reply:

July 11.—*William Black, Esq.:*

DEAR SIR—I am almost ashamed to yield to your request to deny a statement so silly and absurd on its face as the one you send me. However, as this is the second application I have received on the same subject I think it is best to end the matter, so far as it is possible to do so, by branding the statement in all its details and in its spirit and intention as unqualifiedly and absolutely false. I know Cardinal Gibbons, and I know him to be a good citizen and first-rate American, and that his kindness of heart and toleration are in

striking contrast with the fierce intolerance and vicious malignity which disgrace some who claim to be Protestants. I know a number of members of the Catholic Church who were employed in the public service during my Administration, and I suppose there were many others so employed. I should be ashamed of my Presbyterianism if these declarations gave grounds of offense. Yours truly, GROVER CLEVELAND.

#### THE CRUM CASE.

*Philadelphia Record (Dem.), July 17.*—The President has withdrawn from the Senate the nomination of Mr. William D. Crum to be Postmaster at Charleston, S.C. The failure of this latest effort of a Republican Administration to extend practical recognition to the colored voters has been attended by circumstances which so far as revealed reflect little credit upon either of the principals in the transaction. Crum had been after the place for three years, and the President had repeatedly declined to appoint him. Then Crum turned up at Minneapolis as a delegate, and declared that he was against the renomination of the President, but before the Convention had got under way the other South Carolina delegates announced that Crum had been placated—that he would vote for the President, and that he would be rewarded with the coveted Postmastership. The prediction was prophecy, for on June 30 the Crum nomination was sent to the Senate. The deal was so apparent that the Senate Committee on Postoffices declined to sanction it, and Crum was finally swept out as announced. It is not apparent that Mr. Crum's dicker was exceptionally iniquitous; in fact, by common report, it was only of a piece with numerous transactions that happened in Minneapolis. Still, Crum fell a victim to fate—and to Senatorial probity,—and his misfortune might well inspire the Administration to make a fresh deliverance of sympathy on the cruel wrongs and hardships inflicted upon the unfortunate colored voter in the South.

#### CONGRESS AND THE WORLD'S FAIR.

The Senate, July 13, passed the bill appropriating \$5,000,000 for the World's Fair, the \$5,000,000 to be paid in half-dollar silver souvenir pieces. Two important conditions were attached to the bill: first, that the Fair should be closed on Sundays, and second, that no intoxicating liquors should be sold on the grounds. The Sunday-closing proviso was added on motion of Senator Quay, and was adopted without division, although eleven Senators voted aye on a motion to lay it on the table. The anti-liquor amendment was proposed by Senator Peffer, and agreed to by a vote of 28 to 26. The next day (July 14) the Senate rescinded the Prohibition amendment by a vote of 29 to 21, but refused by a vote of 34 to 17 to so modify the Sunday-closing proviso as to close only the mechanical departments of the Fair.

The House, July 19, refused, by a vote of 122 to 110, to concur in the Senate's action in appropriating \$5,000,000 for the Fair. But by a vote of 147 to 61 it favored the closing of the Fair on Sunday. An effort by Mr. Atkinson of Pennsylvania to obtain a vote on the question of prohibiting the sale of liquor at the Fair was unsuccessful.

The Sunday-closing proviso expresses the sense of Congress. Its only necessary practical effects are to close the Government exhibits on Sunday, and to carry to the World's Fair Directory the strong recommendation of the Government in favor of closing the entire Fair on that day. Naturally this recommendation is not so weighty as it would have been if the \$5,000,000 appropriation had been made.

Nearly all the daily papers of the country condemn the action of Congress in behalf of Sunday-closing. The Chicago dailies are especially bitter.

*New York Tribune (Rep.), July 20.*—The Democratic majority, by its action upon the World's Fair appropriation, has not strength-



ened General Stevenson's hope of carrying Illinois for his party.

*New York Times (Ind.), July 20.*—The House of Representatives has made itself even more ridiculous than the Senate by retaining the Sunday-closing proviso to the appropriation in the Sundry Civil Bill in behalf of the World's Fair, while striking out the provision that was to contribute \$5,000,000 toward the general expenses of the Exhibition. As it stands, the Government gives no substantial aid to the undertaking, but assumes to dictate to the management that it shall close the gates on Sunday, and force the throngs of visitors to find entertainment and occupation as best they may in the saloons and other resorts of the city of Chicago. It is to be hoped that in the conference committee this result of midsummer madness will be remedied. The World's Fair managers will be in desperate case if they are to give up all hope of Government help, and at the same time submit to a restriction which will interfere so seriously with their revenues and the success of the Exhibition.

*Montreal Witness, July 16.*—It is surely not creditable to the condition of the working classes in the highly protected United States that they cannot afford to spare a week day for the purpose of visiting the exhibition, but must either do it on Sunday or remain away altogether. British workmen and their families, paupers as the Americans call them, find ample time for excursions and other forms of social enjoyment on week days. Probably the working classes in the United States are not so anxious for Sunday exhibitions as these champions would like them to be. It is to be expected that the publishers of Sunday newspapers should not only be ignorant of the blessings of the Sabbath, but should wish to rob others of the rest which they themselves have sacrificed to money, and should be steady enemies of those sanctities which they have invaded and largely destroyed.

## FOREIGN MATTERS.

### THE BRITISH ELECTIONS.

*Montreal Witness, July 14.*—We presume most Englishmen outside of the dust of the conflict would have preferred that Mr. Gladstone, if he must go into power, had done so with the sweeping majority that was anticipated, not by his followers only, than dependent, as he will be, on the Home Rulers. Had he had a majority independent of the Home Rulers he would have been free to have shaped his Irish policy in the interests of the empire, and the Home Rule members, many of whom are themselves very reasonable, could, with a good grace, have accepted almost anything he offered them. As far as the Home Rule Bill is concerned, it is known that its outlines are already shaped and in a general way agreed to by the Irish leaders. But it is not beyond modification, and the constituencies of the Irish members will almost force them to use their obvious power of dictation.

*Montreal Herald, July 15.*—The Liberals of Canada have a very direct interest in Mr. Blake's selection as a member of the Imperial Parliament. For years it has been their misfortune to be grossly misrepresented to the English people. The chief responsibility for this attaches to Sir Charles Tupper, who, on platforms and through his pocket organ, has played the part of a vindictive libeller of a party which represents more than fifty per cent. of the intelligence of Canada. The British public, not aware of Sir Charles's eccentricities, have accepted his statements as gospel truth, with the result that there is widespread misapprehension in Great Britain of the purposes of the Canadian Liberal party. Mr. Blake's presence in the Imperial Parliament will go far to counteract Sir Charles Tupper's malign influence; and should he enter Mr. Gladstone's Cabinet, which seems probable, he will be in a position to do Canada infinitely greater service than is possible to Sir Charles. It will be of incalculable advantage

to this country to have in the Imperial Parliament a man capable of dealing with Canadian questions exhaustively and authoritatively; Mr. Blake, though he bears no official credentials, will be a veritable representative of the Canadian people. Sir Charles Tupper is not that; he is a partisan representative of a wing of the Canadian people.

*Irish World (New York), July 14.*—The striking fact in the Irish election returns, so far as we have them at the time of going to press with this issue of the *Irish World*, is that Parnellism as a Parliamentary factor is all but extinguished. Outside of Dublin City the Parnellites have been successful only in two places, viz., in North Galway and in the city of Waterford. We may take it, then, that when the smoke of the battle has cleared away Parnellism will have practically disappeared. No honest Irishman who gives serious thought to the matter can regret it. Since December, 1890, when Mr. Parnell flung defiance in the face of the Irish people, declaring that if he had only one man by his side he "would still go on fighting," the Irish cause has suffered much in strength and credit from the deplorable conduct of the faction which Mr. Parnell's rebellion created. The dissensions in Ireland for the past eighteen months have humiliated patriotic Irishmen everywhere. Ireland is now pronouncing upon those dissensions and their authors. When a few days hence the last Irish vote is cast in the ballot-box and the last vote counted, it will be again manifest to all the world that Ireland is practically solid not merely for Home Rule but for one party, and one party only, until Home Rule is an accomplished fact.

*New York Freeman's Journal (Irish Cath.), July 16.*—It is satisfactory that the policy of Salisbury is condemned at the ballot-box. It was a policy which meant the perpetuation in Ireland of an odious Protestant Ascendancy, a system of government which exists, which, indeed, would be tolerated in no country in the world. Toryism in Ireland means minority rule. The system everywhere else, where constitutional government is known, is rule by the majority. Because the majority in Ireland is Catholic the universal principle must there be denied. In a week or two Mr. Gladstone, as we hope, will be in the House of Commons with a majority at his back, and he will then be in a position to proceed to the carrying out of his enlightened policy of putting an end to Protestant Ascendancy and minority rule in Ireland, and establishing in that country a system of government under which all the people of every creed shall have equal and impartial justice.

*British American Citizen (Boston), July 16.*—Indications now show that Gladstone will have a majority; but what a majority! Made up of men who have been breaking each other's skulls without cessation for months. Such a majority will be worse than a minority—it will worry the poor old man into his grave. Gladstone has not gone in on the Home Rule issue. That is dead—killed by the Irish leaders. The labor agitation and other matters gave the Liberals their strength. It is a most interesting situation. The old man will be on the throne, with hands and feet in irons and four-score fighting Hibernians yelling for recognition and offices. The editorials of the American dailies are supremely ridiculous on the Home Rule question. The *Boston Globe* (edited by a Protestant Englishman, too) printed this week a glaring head: "Home Rule in Sight!" It is in sight—through the wrong end of the horn; in other words, it is "all in your eye." Gladstone will never be able to please the Irish. They will be trying to break his head within six months. The *Boston Transcript* said editorially last week that Gladstone's majority would be 170! How precise, Miss Nancy! and how near the truth, too!

*Philadelphia Ledger, July 18.*—The statement that Mr. Gladstone has been returned to office, but not to power, seems to have a pretty solid foundation of truth, and it would not be

at all surprising if the life of the next Liberal Government should be no longer than that of the last, which was less than a year. The majority, small as it is, and composed of elements which seem to be without the essential qualities of cohesiveness, does not promise to be even a fairly good working majority for any protracted period.

*Baltimore American, July 18.*—Mr. Gladstone is nearly eighty-three years old. His vitality cannot last a great while longer, and he is the only English statesman upon whom the Irish can rely implicitly for the realization of their hopes. Eliminate him, and all would be chaos, so far as Irish Home Rule is concerned. He has asserted that he will make that the crowning act of his official career, and he can only do so by pushing the cause continuously until it is won. It is apparent from the voting in England that Home Rule is not as popular in that country now as it was two years ago, and where there is danger, or, rather, positive certainty, of an inimical change in public sentiment it is the greatest folly to advocate a postponement of the issue, as that change of sentiment is almost sure to increase rather than diminish. No, the hints of sidetracking the Home Rule Bill mean no good to the Irish cause, and the Irish members should take an uncompromising stand and put an end to them at once. Mr. Gladstone is a wonderful man, but his foxiness is one of his most prominent characteristics. He has a matchless faculty for evading political perplexities, but he cannot honestly evade his obligations to Ireland, and to do so will be to disfigure, rather than to crown, a great public career. We can scarcely believe that these hints are thrown with the Grand Old Man's approval.

*Midd's Criterion (Liquor, Chicago), July 16.*—In the general election in Great Britain and Ireland the liquor question has played an important part as one of the factors in the situation. The liquor interests generally were driven to the side of Lord Salisbury's party—that of the Tories and Liberal Unionists,—as Gladstone had swallowed, *holus bolus*, the platform laid down by the teetotal faddists. So the great liquor interest generally cast its influence against the Gladstonian party on the principle of "Our politics, our trade," unless there were individual cases where the candidate did not share the views of his leaders on this question. The result is not decisive, and in another year a new election will have to be had in order that Home Rule for Ireland may triumph or be laid to rest. In the meanwhile, in the closeness of parties, we need not look for any radical legislation, thanks to the liquor interest for preventing a stampede to the party that has taken up the cry of "confiscation and abolition."

### ECHOES OF THE GREAT BISMARCK CONTROVERSY.

*Munich Allgemeine Zeitung, July 4.*—The *Norddeutsche Allgemeine Zeitung* seems to attach much significance to the assertion that it is Prince Bismarck who is responsible for invidious criticisms. It is our opinion that in this matter our contemporary lacks information touching the disposition of the present Government. For if it is true that the Administration regards the expressions of Prince Bismarck as of more serious import than those of all other citizens entitled to freedom of speech, on the other hand it would be hazardous to say that there has been so much as a syllable of consultation with the Prince in relation to the management of public affairs under the new régime, either on the part of the Government's head or on the part of any of his associates. If the *Norddeutsche Allgemeine Zeitung* enjoys anything like the confidential relationship to the present Government that it sustained toward the former one, it cannot be unaware that the ex-Chancellor, the man who carried the burdens of German politics for many years, has, from the moment of his resignation, been constantly boycotted in the most merciless fashion by all the politicians of the new Govern-

ment, and that even those persons who have visited him at Friedrichsruhe in continuance of previous social relations have been treated as conspirators; so that officials who had been on terms of political and social intimacy with their old chief have seldom had courage to keep up communication with him, either in person or by correspondence. When these facts are considered, one cannot concede to anybody the right to demand that the ex-Chancellor shall display more complacency towards his successor than is accorded by other Germans who enjoy the privilege of publicly expressing their political opinions. The new régime values the ex-Chancellor no higher than the Schulzes and Müllers of *Kladderadatsch*, and therefore Prince Bismarck has no higher duty to discharge toward it than falls upon any other private individual. And we are persuaded, as not a few of our contemporaries have announced themselves to be, that he is constrained to set aside the last remaining feelings of consideration for the companions of his former activities, in view of the methods that were employed to make the manner of his reception in Austria contrast with what was naturally justified by the conditions of the past. The real motives of this peculiar treatment will doubtless be brought to light in time.

*Dresden Nachrichten*, July 3.—Nothing is more striking in the campaign that is being waged against Prince Bismarck by the official newspapers than the incidental fact that it has caused the Advanced Liberals and the Ultramontanes to strike hands in brotherhood. The polemics of the *Norddeutsche Allgemeine Zeitung* are seconded by a volume of ungenerous attacks and innuendoes, denunciations and passionate manifestations of hatred from the united press of democratic and clerical radicalism. These organs picture the founder of German unity as a Coriolanus, as a Herostratus, as a Wallenstein, as a republican, and an enemy of the Empire. The fanatical violence with which men like Eugene Richter and Lieber fling their poisoned shafts at Prince Bismarck indicates only too plainly the inexpressible dread with which they regard their great enemy, and the cowardly fear with which they always view the possibility of his return to power.

*Berlin Königliche privilegierte Zeitung*, July 3.—Prince Bismarck asserts that since his retirement from office the respect for Germany in Europe has been diminished, and that our relations with Russia have suffered. We are convinced that this assertion is groundless, but there are intelligent men who are influenced by it; and therefore it is essential to deal energetically with it. Time was when a glance from Prince Bismarck was sufficient in the discussion of diplomatic affairs, but that time has gradually slipped into the past. It can no longer be regarded as presumptuous to discover proofs that he has made mistakes. He is a victim of illusions, especially of self-illusions. The most serious of his self-illusions is that which persuades him that he peculiarly enjoyed the confidence of the Czar and the Russian Government. The reverse of this would be nearer the truth. The time was bound to come, sooner or later, when the German Empire would have to get along without Prince Bismarck, and the experience of the last two years demonstrates that things are going along well enough. But the Government ought not to permit any man to throw difficulties in its way by spreading unjustified apprehensions as to its capability.

*Berlin Börsen-Courier*, July 2.—The *Cologne Gazette* is making itself a finished master of Schiller's "Wallenstein," and discovers a special fondness for the fine discourses of Max Piccolomini. This is to persuade Prince Bismarck not to make a Wallenstein of himself, because if the German people are compelled to play the rôle of Max to the end there can be no doubt on which side they will stand. The *Cologne Gazette* bothers itself unnecessarily. Prince Bismarck is no Wallenstein, and cannot become one, for these are not the times for Wallensteins. It is impossible to talk about

the possibility that the German people may be compelled to choose between Prince Bismarck and the Emperor. Even a mere suggestion of this kind would be insulting if it were not laughable.

*Berlin Freisinnige Zeitung* (Eugene Richter's paper), July 5.—The Czar's personal organ, the *Grashdanin*, has only words of scorn and contempt for Prince Bismarck—for the statesman who describes himself as the very particular confidential man of the Czar. In no German newspaper is the whole journey of Prince Bismarck treated with so much irony as in this Russian sheet. Of Count Herbert Bismarck it says that he would be nobody if he were not his father's son; that twelve such men make only a dozen. That is all it has to remark about Count Herbert Bismarck. If old Prince Bismarck was not equal to the job of founding a Bismarckian dynasty in the days of his high mightiness he can hardly succeed in the endeavor now, even with the assistance of street demonstrations.

#### SWITZERLAND'S NEUTRALITY.

*Courrier des Etats-Unis* (New York), June 18.—It is well known that, for some time past, the Italian newspapers, in obedience to orders from Berlin, have tried to persuade the Swiss that a war in Europe is inevitable and to alarm them on the subject of their neutrality, the object being to induce the Swiss to make alliances with Rome and Berlin. The head of the Swiss Government, M. Hauser, in a speech at a banquet in Luzerne recently, gave an indication of the intentions of his countrymen in regard to alliances. "We shall refuse to listen," said he, "to any proposals for an alliance of Switzerland with any Power whatever. Firmly resolved to maintain the neutrality of our country, the Swiss Government has spared no expense in constructing defensive works and perfecting the armament of the country. Nevertheless, Switzerland reserves the right of concluding alliances, if she be dragged into a European conflict against her will." From which side the Swiss apprehend danger is shown by the fact that the costly fortifications alluded to have all been constructed on the Italian and German frontiers; but no works have been built on the French frontier. This fact, and the hint of the Swiss President, demonstrate that if Italy and Germany try to violate the neutrality of the Swiss territory in order to act against France, Switzerland will take sides with France against those who may infringe on the centuries-old rights of the Swiss Republic. We hope that the words of M. Hauser will not be lost on the fishers in troubled waters. One might imagine that the days of M. Crispien and his provocative campaigns had returned. We trust that M. Giolitti, after this check, will not again copy the detestable Crispian procedure.

#### MISCELLANEOUS.

##### CHRISTIAN ENDEAVOR.

*Christian Union*, July 16.—The lesson to the churches of the Young People's Societies of Christian Endeavor seems to us very plain. This movement is a revival of primitive Christianity. The only conditions of membership in these societies are personal faith in Christ ("I believe that I am a Christian") and personal consecration to Christ ("I pledge myself to do something systematically in his service"). These men and women are of various beliefs, tastes, temperaments. They are Methodists and Calvinists, Episcopalians and Congregationalists, Radicals and Conservatives, but they join hand and heart, bound together by their common loyalty to Christ and by their common desire to impart to others something of their Christian life. If the evangelical churches of America were all to adopt the creed of the Societies of Christian Endeavor, if they were to welcome to their membership all who believed themselves Christians, and were willing to pledge themselves to do something for Christ, and then were to unite

in common conferences to avoid repetitions, collisions, and overlappings of work, the enthusiasm which made this Convention the greatest in numbers, and the most inspiring in influence, which has ever been held on the continent, would spread like a prairie fire through all the churches, and nothing could retard their march or resist their influence. The lesson of the Convention is Christian union—that is, union with Christ, in Christ, and for Christ.

#### THE ANTI-CANCER LEAGUE.

*British Medical Journal* (London), July 9.—M. Verneuil's suggestion that an anti-cancer league should be formed somewhat on the lines of the *Œuvre de la Tuberculose*, was mentioned not long ago in the *British Medical Journal*. The idea has now, thanks to the efforts of MM. Simon Duplay and Paul Reclus, taken practical shape, and an organizing committee has been formed, with M. Duplay as President, MM. Trasbot (Alfort), Straus (Paris), and Metschnikoff, as Vice-Presidents; M. Reclus as General Secretary, M. Ricard as Surgical Secretary, M. Brault as Medical Secretary, and M. Cazin as Secretary for the Department of Experimental Pathology and Morbid Anatomy. M. Rochard is Secretary to the Committee, and M. G. Masson is the Treasurer. The Committee has issued an address to the medical public explaining the objects of the League, and the methods by which they are to be pursued. They appeal for help to "all men of good-will," and ask for the coöperation of "pathological anatomists, clinicians, histologists, microbiologists, and veterinarians." Explorers and geographers are invited to supply information as to the influence of race and climate in the production of cancer. The League proposes to organize congresses, where all discoveries made by the members will be made known, and questions relating to malignant disease discussed. A special publication will appear from time to time, embodying the results of researches on cancer, and giving full bibliographies of current literature on the subject. Prizes will be offered when the funds of the League permit for the encouragement of workers, and grants of money will also be made at the discretion of the Committee to defray the expenses of particular researches. A single payment of 300 francs entitles to life membership; the annual subscription is 20 francs. Persons wishing to become members, or to contribute to the funds of the League, are requested to communicate with M. G. Masson, 120 Boulevard St. Germain, Paris.

#### A WONDROUS CASE OF ATAVISM.

*Paris Figaro*, July 2.—There is not in existence any portrait of Christopher Columbus that has the slightest claim to authenticity. There are various portraits of him—each differing greatly from all the others,—but it is absolutely certain that every one was made long after the discoverer was in his grave. In these manifold pictures he appears in forms suited to all tastes—fat and lean, tall and short, bearded, with and without mustachios, smooth-faced, bald, with a luxuriant curly head of hair, with a Grecian profile, with a nose strongly aquiline—in fact, the portraits may be considered a gallery of the lineaments of the entire Caucasian and Semitic races. It is known that the family of Columbus is not yet extinct, and Paris has the honor of having as a resident his descendant, the Duke of Veragua. At the last Congress of Americanists the Duke was present. When he entered the hall in which the Congress met, all the members exclaimed at once that he was the exact likeness of his ancestor, the great navigator. If you recall that the Duke of Veragua is descended from Columbus through his great granddaughter, who married a certain Ortegón, whose granddaughter, in her turn, married Larreategui, a Basque, founder of the branch of the Veraguas, you cannot fail to be greatly astonished at such a rare and marvelous case of atavism.



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 Limited Liability Society (The). Wolfgang Eras. *Nord und Süd*, July, 14 pp.  
 Nationality Movement, The Present Day. A. Count Scherr Tosz. *Deutsche Rev.*, July, 5 pp. Nationality Movement and Social Democracy threaten to be as dangerous as the religious fanaticism they are replacing.  
 Russian Farmer, The. *Der Stein der Weisen*, Vienna, June, 3 pp.  
 Women, Criminality of. Ludwig Field. *Westermann's Monatshefte*, July, 8 pp.

## UNCLASSIFIED.

Corsica, The Interior of. *Der Stein der Weisen*, Vienna, June, 1 p. With Illus.  
 Hohenzollerns (The) and the Berlin Cathedral. P. Wallé. *Deutsche Rev.*, July, 12 pp.  
 Ouro Preto and Diamantina. Kari-Udo. *Deutsche Rev.*, July, 10 pp. Sketches of Brazilian travel.  
 Sorrento and Salerno. Aleph. *Der Stein der Weisen*, July, 1 p. With 2 full-page illustrations.  
 South Sea (the), Sketches of the Islands and People Under German Protectorate in. Joachim Graf Pfeil. *Westermann's Monatshefte*, July, 23 pp.  
 United States, Sketches of the Northwest of. (Washington State.) *Nord und Süd*, July, 43 pp.  
 Wild Brooks (The). Ferdinand Wang. *Deutsche Rev.*, July, 6 pp. Treats of the damage done by them, and of measures for regulating them.

## Books of the Week.

## AMERICAN.

A Daughter's Heart. Mrs. H. Levett Cameron. J. B. Lippincott Co., Phila. Cloth, 75c.  
 Agassiz (Louis), The Life and Works of. Charles F. Holder. G. P. Putnam's Sons. II. Leaders in Science. Cloth, Illus., \$1.50.  
 A Little Norsk; or, Ol' Pap's Flaxen. Hamlin Garland. D. Appleton & Co.  
 Allen (Ethel); The Robin Hood of Vermont. Henry Hall. D. Appleton & Co. Cloth.  
 Byzantine Empire (the), The Story of. C. W. C. Oman. G. P. Putnam's Sons. Cloth, Illus., \$1.50.  
 Colonies (The), 1492-1750. Reuben Gold Thwaites. I. Epochs of American History, Edited by Albert Bushnell Hart, Ph.D. Longmans, Green, & Co. Cloth, \$1.25.  
 Darwin (Charles), Life and Works of. Charles F. Holder. G. P. Putnam's Sons. I. Leaders in Science. Cloth, Illus., \$1.50.  
 December Roses. A Novel. Mrs. Campbell-Pread. D. Appleton & Co. Paper, 50c.  
 Division and Reunion, 1820-1889. Woodrow Wilson, Ph.D., LL.D. III. Epochs of American History. Longmans, Green, & Co. Cloth.  
 Englishman (An) in Paris. Notes and Recollections. D. Appleton & Co. 2 vols. Cloth, \$4.50.  
 Essays Upon Some Controverted Questions. Thomas H. Huxley, F.R.S. D. Appleton & Co. Cloth, \$2.  
 Gospel (the), The Hope of. George Macdonald. D. Appleton & Co. Cloth.  
 His Great Self. Marion Harland. J. B. Lippincott Co., Phila. Cloth, \$1.25.  
 History of a Failure; and Other Tales. E. Chilton. Longmans, Green, & Co. Cloth, \$1.  
 India (Vedic), The Story of. Z. A. Ragozin. G. P. Putnam's Sons. Cloth, Illus., \$1.50.  
 Jean de Kerden. By the Author of "Collette" and "Straight On." D. Appleton & Co. Paper, 50c.; Cloth, \$1.  
 "La Bella," and Others. Being Certain Stories Recollected by Egerton Castle. D. Appleton & Co. Paper, 50c.  
 Lights and Shadows of the Soul. Sylvan Drey. Cushing & Co., Baltimore. Cloth, 60c.  
 Napoleon, The Dominator of Europe. W. C. O'Connor Morris. G. P. Putnam's Sons. VIII. Heroes of the Nations. Cloth, Illus., \$1.50.  
 Naturalist (The), in La Plata. C. H. Hudson. D. Appleton & Co. Cloth, Illus., \$4.  
 Philosophy (Natural), An Introduction to. Denison Olmsted, LL.D. Fourth Revised Edition, by Samuel Sheldon, Ph.D. Charles Collins. Cloth, \$3.12.  
 Sicily, The Story of. Prof. E. A. Freeman. G. P. Putnam's Sons. Cloth, Illus., \$1.50.  
 Tuscan Republics (the), The Story of. Isabella Duffy. G. P. Putnam's Sons. Cloth, Illus., \$1.50.  
 Union (the), The Formation of, 1750-1820. Albert Bushnell Hart, Ph.D. II. Epochs of American History. Longmans, Green, & Co. Cloth.  
 Who Pays Your Taxes? Bolton Hall. G. P. Putnam's Sons. Cloth, \$1.25.  
 Wrecker (The). Robert Louis Stevenson and Lloyd Osbourne. Charles Scribner's Sons. Cloth, Illus., \$1.25.  
 Wyclif (John), Last of the Schoolmen, First of the English Reformers. Lewis Sergeant. G. P. Putnam's Sons. VII. Heroes of the Nations. Cloth, Illus., \$1.50.

## Current Events.

## Wednesday, July 13.

In the Senate, the Committee of the Whole adopts the Quay proviso for closing the World's Fair on Sundays; the motion to lay the amendment on the table is rejected—yeas, 11; nays, 45; the amendment is agreed to without division; the Peffer proviso that the \$5,000,000 should be paid out of the Treasury only on condition that intoxicating liquors should not be sold within the Jackson Park Grounds was agreed to—yeas, 28; nays, 26. The House rejected the resolution reported by the Committee on Rules to consider the Silver Bill—yeas, 136; nays, 154. Governor Willey, of Idaho, issues a proclamation, placing Shoshone County under martial law; advices from Cœur d'Alene state that the strikers have blown up the Northern Pacific Railroad Bridge. The 36th Annual Convention of the New York State Press Association meets in Buffalo; 200 delegates are present. The Congress Committee resumes its investigation of the Homestead trouble.

The returns of the English elections show that Mr. Gladstone's majority in Midlothian is greatly reduced; Liberal gains in other districts are large. Rioting in Spain against the Octroi duties.

## Thursday, July 14.

In the Senate, the proviso for closing the World's Fair on Sunday, passed in the Committee of the Whole, is confirmed; Peffer's anti-liquor-selling proviso is reconsidered, and rejected—yeas, 21; nays, 20; Senator Sherman introduces a Bill repealing parts of the present law directing the purchase of silver bullion, and of the issue of Treasury notes thereon; the appropriations for the Geological Survey are reduced about 40 per cent.; Senator Higgins introduces a Bill "authorizing retaliation for certain unjust discriminations by the Dominion of Canada against the United States. United States troops arrive at Wallace, Idaho. The President nominates Lieutenant Samuel C. Lemly as Judge Advocate General of the Navy. The Congress Committee finishes its inquiry of the Homestead trouble. The People's Party of Minnesota nominates Ignatius Donnelly for Governor. Cyrus W. Field is buried. French societies celebrate the fall of the Bastille.

The eruption of Mount Etna is rapidly increasing in violence; a the craters are active. Reports of the Irish elections show that the Parnellites are beaten, and that the Clerical Party is in the ascendant.

## Friday, July 15.

In the Senate, the Fortification Appropriation Bill is passed. The House discusses the Sundry Civil Appropriation Bill with Senate Amendments; a general debate on the World's Fair amendments is proceeded with. The President withdraws the nomination of William D. Crum, a colored man, to be Postmaster at Charleston, S. C. More violence is reported from the Cœur d'Alene country; two railroad bridges are blown up. The annual meeting of the American Institute of Christian Philosophy is held at Prohibition Park, Staten Island; the Rev. Charles F. Deems, D.D., is reelected President.

The English election returns indicate a Liberal majority of about 50. Etna and Vesuvius are both in eruption. The cholera is spreading in Eastern Europe and in France.

## Saturday, July 16.

In the Senate, the President *pro tem.* (Mr. Manderson) presented resolutions of the second Mining Congress, in session at Helena, Mont., urging the defeat of the Free Lead Ore Bill, as its passage would result in closing many silver mines; a resolution was agreed to, instructing the Committee on Immigration to inquire into the working of the immigration laws, the importation of contract labor, and the laws and methods of naturalization. The House non-concurred in the Senate Amendments to the Fortifications Appropriations Bill; the World's Fair Appropriation is discussed; an Amendment is offered that if the Exposition be opened on Sunday no machinery shall be run. The President goes to Cape May. The Carnegie Company gives formal notice to the Homestead strikers to return to their work, or their places will be filled. Thomas H. Carter, Commissioner of the Land Office, and ex-Congressman from Montana, is elected Chairman of the National Republican Committee; the Secretaryship of the Committee is offered to ex-Congressman L. E. McComas, of Maryland. Adlai E. Stevenson, Democratic nominee for Vice-President, arrives in New York City.

The English election returns give the Government 310 members and the Opposition 338; Justin McCarthy, who was defeated in Londonderry, is elected in the North Division of Longford by a majority of 2,468. More deaths from cholera reported in France. M. Daniel Wilson, son-in-law of the late M. Grévy, is found guilty of using illegal means to secure his election and is fined 1,000 f. The Papal Encyclical on the Columbus celebrations is issued. Ex-President Palchio, of Venezuela, arrives in France.

## Sunday, July 17.

A Mass-meeting of the strikers is held at Homestead; repair men and mechanics resolve not to return to work. The Trade and Labor Assembly of Chicago, pass resolutions demanding the arrest of Manager H. C. Frick and Robert Pinkerton. The British steamship *Enchantress*, from Santos, Brazil, arrives at the New York Quarantine Station with yellow fever on board; the captain, purser, and steward died of yellow fever during the voyage.

## Monday, July 18.

In the Senate, the General Deficiency Appropriation Bill is passed. The House Ways and Means Committee agree to report a resolution for adjournment on July 25. Warrants are issued for the arrest of the leaders of the strikers at Homestead, charging them with murder; John McLuckie, Burgess of Homestead, is placed in jail. The Summer School of Pedagogy and Psychology opens at Clark University, Worcester, Mass., with an attendance of nearly 200. Rose Terry Cooke, the author, dies at Pittsfield, Mass. At a public meeting, in Clarendon Hall, New York City, resolutions are passed denouncing the clause in the World's Fair Appropriation Bill, now pending in Congress, which provides for closing the Fair on Sundays.

Advices from Tangier state that Sir Charles Euan-Smith, the British envoy, has withdrawn from Fez, his mission having proved a failure, his negotiations with the Sultan have ended; the Sultan offered the Envoy a bribe of £30,000 to sign a treaty. A dispatch from Zanzibar reports that the natives of Unyanyembe have revolted, and threaten the German forces. Guzman Blanco makes a statement that he has entirely withdrawn from the political affairs of Venezuela. Sixteen Anarchists are placed on trial at Liège.

## Tuesday, July 19.

The House non-concurs in the Senate Amendment appropriating \$5,000,000 for the World's Fair; the Sunday-closing proviso is adopted. The President nominates George Shiras, of Pennsylvania, to be Associate Justice of the Supreme Court, to fill the vacancy caused by the death of Associate Justice Bradley. Work is resumed at the Homestead steel mills. Dr. Charles D. Scudder, a son-in-law of Senator Evarts, commits suicide at Northport, Long Island.

The King of Norway summons M. Stang, the leader of the Unionist Right, to form a Cabinet. The Earl of Orkney and Connie Gilchrist, a burlesque actress, are married in London. Yellow fever is raging at Vera Cruz.



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**When Should Terms be United into Compound Words and When Used Separately?—Great Confusion in the Practice of Writers—Determined by Definite Grammatical Principles—The Meaning of "Hoosier"—Interesting Word Studies, etc.**

Everyone knows that a compound word is "a word made of two words." But who knows *when* and *why* two words should be united as a compound? Who knows *when* and *why* two words should *not* be united? The Standard Dictionary will afford, in its vocabulary, a practical answer to these questions. Its record of word-forms will show a careful selection of that which is the best, in accordance with well-established grammatical principles. Such a record has never been made before.

Shall we write *wood pile*, *wood-pile*, or *woodpile*? *Common sense*, *common-sense*, or *commonsense*? A recent book issued by prominent publishers has the first term in all three forms, and the other term appeared in all three forms, in one article, in a New York morning paper a short time ago.

It is a remarkable fact that no dictionary yet published answers the above questions in a practical way—that is, so that a person may be sure that the form given is the *best* form, or the one most used. The Standard Dictionary will record, in each instance, the form considered best in accordance with fixed principles of language construction, though with due recognition of established usage.

### The Meaning of "Hoosier."

"I don't know what the Standard Dictionary will say about the origin of the term 'Hoosier,' but I inclose a slip bearing on the subject, and beg leave to make a little contribution of my own toward its elucidation. My boyhood was spent in Central Pennsylvania, and I often heard the word 'husher' used as the boys at present use 'terror,' e. g., 'He is a husher at mowing, at wrestling, etc.' Now, here the verb to hush is pronounced to rhyme with *bush*, and *husher*, as if it were derived from the verb to hush. 'Husher,' therefore, might mean 'one who settles things,' that is, by outdoing all competitors.

CARLISLE, PA.

O. B. SUPER."

"During the opening of the Louisville and Portland Canal by the General Government, there were Kentuckians, Indians, and many from the 'Green Isle' who worked on the canal. Drinking and fighting, especially Saturdays, were common. Men used no weapons then, and the man who would even attempt to draw a weapon was branded as a coward. There were three brothers from Indiana named Short, who were giants in strength. The hero of our story was named Aaron, six feet tall, weight 200 pounds, with no surplus flesh, a perfect Sullivan, an athlete, and, as there were no Queensberry rules by

which they were governed in fighting, he was protected below the pit of the stomach with a heavy leather girdle which he wore under his clothes.

"One Saturday afternoon there seemed to be a general engagement all along the line. The hero of our story was attracted by a large ring formed around some combatants, among whom were some of his friends. When he attempted to force his way into the ring the men were so densely packed that he could not enter. By the assistance of some friends on the outside he was raised to the shoulders of the crowd and crawled over and jumped down among the combatants. He had not much more than straightened himself up before he met an antagonist worthy of his steel. Suffice it to say that before he put on his coat he had whipped five men and jumped up and cracked his feet together three times, and swore that he was a 'husher.' This same Short, while on a visit in Morgan County to see some relatives, sent word to Jake Payton that he would be in Mooresville on a certain day, but Mr. Payton did not come. Jumping and hopping were very common in that day. Mr. Short could jump on a level thirty-six feet at three jumps, and turn around and jump back to the place of beginning.

"These are substantially the facts about the origin of 'Hoosier,' or 'Husher.' The Cincinnati papers discussed this question very fully before the war, and while they did not fully agree as to the hero, they all agreed as to the place."—*Indianapolis Journal*.

Can any of our Indiana friends tell us about the earlier pronunciation of the term "Hoosier"?

### Interesting Word Studies.

**ac'ces-so-ry**, ac'se-so-ri, n. [*-RIES*, pl.] 1. A person or thing that aids subordinately the principal agent; an adjunct; accompaniment. 2. *Law*. A person who, though not present, is concerned, either before or after, in the perpetration of a felony below the crime of treason. See ACCESSARY. [*< LL. accessorius, < L. accedo; see ACCEDE.*]

**ac'ces-so-ry**, ac'se-so-ri, a. [*-RIES*, pl.] 1. Accessory before the fact, one who, before the act, instigates, aids, or encourages another to commit a felony, but is not present at its perpetration. 2. *a. after the fact*, a person who, knowing a felony to have been committed, receives, relieves, comforts, conceals, or assists the felon. —**ac'ces-so-ry**, ac'se-so-ri, a. Of or pertaining to an accessory; contributory; as, *accessorial agency*. —**ac'ces-so-ry**, ac'se-so-ri, adv.

**Synonyms:** abettor or abettor, accomplice, ally, assistant, associate, attendant, coadjutor, colleague, companion, confederate, follower, helper, henchman, participator, partner, retainer. *Colleague* is used always in a good sense, *associate* and *coadjutor* generally so; *ally*, *assistant*, *associate*, *attendant*, *companion*, *helper*, either in good or bad sense; *abettor*, *accessory*, *accomplice*, *confederate*, almost always in a bad sense. *Ally* is oftenest used of national and military matters or of some other connection regarded as great and important; as the *allies* of despotism. *Colleague* is applied to civil and ecclesiastical connections. Members of Congress from the same State are *colleagues*, even though they may be bitter opponents politically and personally. An *Associate Justice* of the Supreme Court is near in rank to the Chief Justice. A *surgeon's assistant* is a physician or medical student who shares in the treatment and care of patients; a *surgeon's attendant* is one who rolls bandages and the like. *Follower*, *henchmen*, *retainer*, are persons especially devoted to a chief, and generally bound to him by necessity, fee, or reward. *Partner* has come to denote almost exclusively a business connection. Reference to a husband or wife as a *partner* (MILTON, *P. L.* bk. x. l. 128.) is now disallowed. In law, an *abettor* (the general legal spelling) is always present, either actively or constructively, at the commission of the crime; an *accessory*, never. An *accomplice* is usually a principal; an *accessory*, never. If present, though only to stand outside and keep watch against surprise, one is an *abettor*; and not an *accessory*. At common law, an *accessory* implies a principal, and can not be

convicted until after the conviction of the principal; the *accomplice* or *abettor* can be convicted as a principal. *Accomplice* and *abettor* have nearly the same meaning, but the former is the popular, the latter more distinctively the legal term. See under AUXILIARY. — **Antonyms:** adversary, antagonist, betrayer, chief, commander, enemy, foe, hinderer, instigator, leader, opponent, opposer, principal, rival.

**ling chih**—[Chin.]. Literally, cut into ten thousand pieces. A method of execution ordered for atrocious crimes, as parricide.

"In the slow and ignominious execution, or *ling chih*, the criminal is tied to a post and hacked to pieces, though the executioner is commonly hired to give the *coup-de-grace* at the first blow."—S. WELLS WILLIAMS, *Middle Kingdom*, vol. 1, p. 415 [J. Wiley, '61].

To the Chinese the *ling chih* is especially ignominious because they fear their personal existence after death is imperiled by being thus "cut into ten thousand pieces," which appears to mean annihilation.

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Link by link the strong chain comes, and before one is aware of their danger, the tightening of the chain has begun. Then, aroused to the danger, the battle with the deadly narcotic begins; but, link by link, the chain grows and tightens, and at last the despairing patient goes to the physician who first gave the opium, and begs to be released from its thralldom, too often without avail. The awful effects of the liquor traffic are apparent everywhere. Not so with morphine-using. It is stealthy, insidious, creeping, secret, and, worse than all,

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You cannot? Ah, But you can! You may not know a single person afflicted with the morphine habit; but—*your druggist does!* Urge this matter on their attention. Get them to promise to write to me. This is a small thing to do, compared with the results that may follow. If I cannot confidently appeal to good Christian temperance people in such a matter, who would take it up? the priest? the Levite? I am intensely in earnest about it. I have never before had a work so full of keen pleasure as this, where I can see men and women emerge from thralldom to again take their places in the real battle of life; and, while the results are as they are, I propose to keep knocking away at the door of your life, and ask for your cooperation. I have asked only that you urge your druggist to write me whether he has cases of morphine patients who want to be cured. What will the answer be? the Priest's, the Levite's, or the Good Samaritan's? Address:

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